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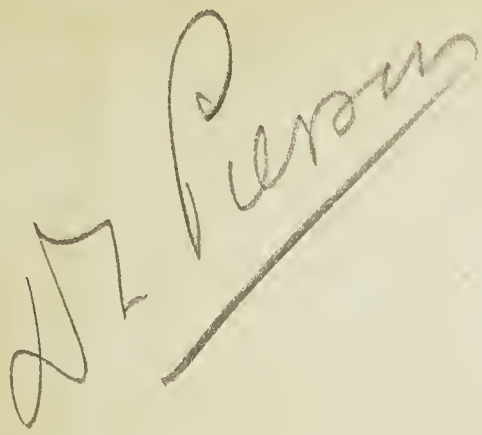

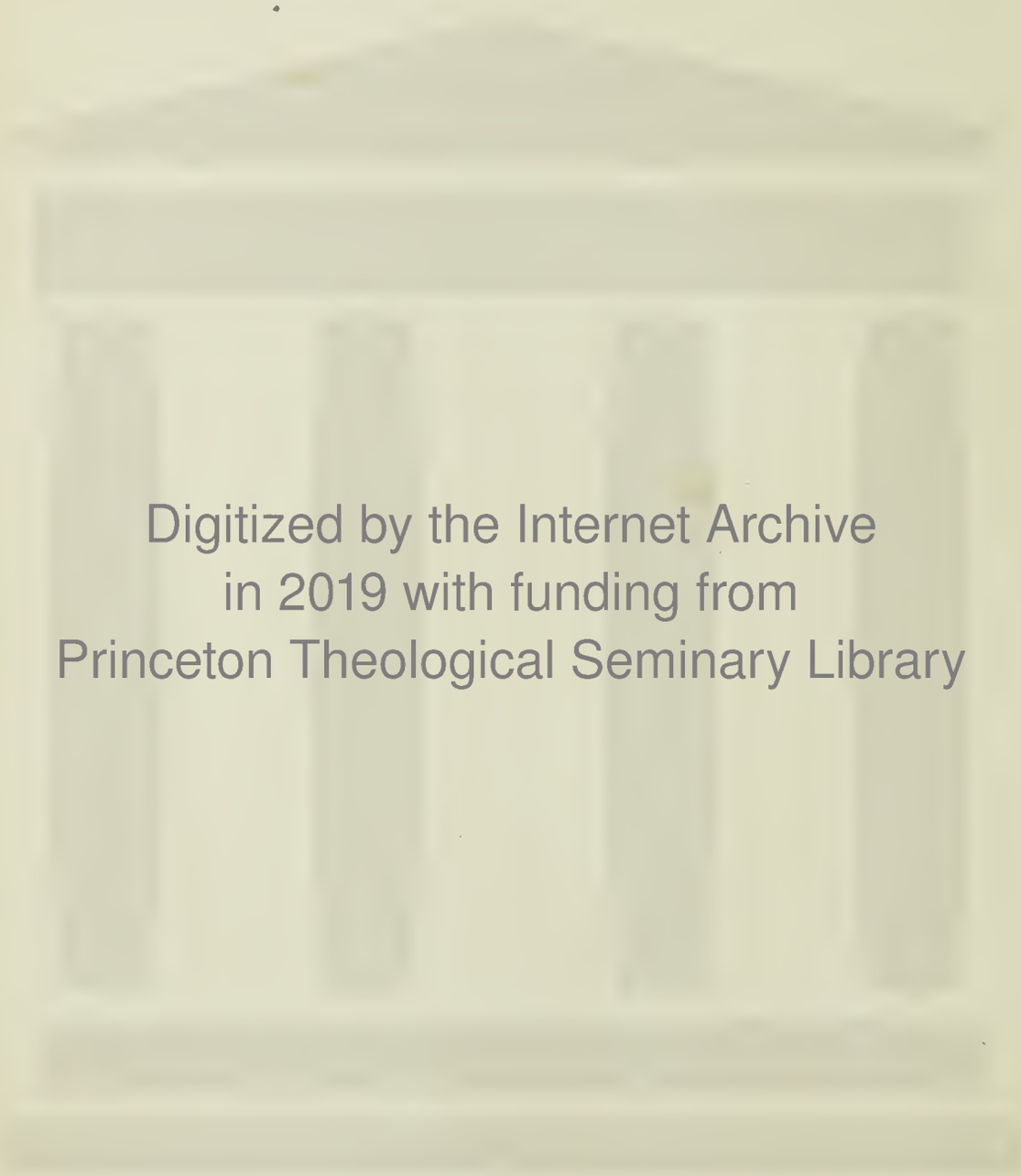

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A JAPANESE MADONNA

Educated Christian Mother

PRINCETON
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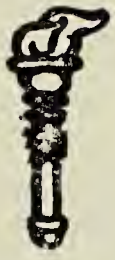
The Woman *and the* Leaven *in* Japan

By
CHARLOTTE B. DE FOREST



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STATEMENT OF THE CENTRAL COMMITTEE ON THE UNITED STUDY OF FOREIGN MISSIONS

In securing Miss Charlotte De Forest as the author of our woman's text book on Japan we were peculiarly fortunate. Japan is Miss DeForest's own country, in a certain sense, as she is the daughter of the distinguished pioneer missionary of the American Board, Dr. John H. DeForest. She knew and loved Japan as a child, and has studied it through all its rapidly changing phases, quick to see opportunities for improvement but with a clear and sympathetic understanding of the many admirable qualities of the Japanese. After Miss DeForest's graduation from Smith college, she returned to take up educational work in Japan where she has served with great ability and distinction.

With characteristic modesty Miss DeForest withholds the fact that she is now president of Kobe college, which she describes so impartially in Chapter IV on colleges for women. She has seen the Leaven at work and has been a factor in its working.

We recommend this book, "The Woman and the Leaven in Japan" to circles of women who are planning the program meetings for their local societies, as well as to young women's organizations and college groups.

We suggest, as an admirable background, Mr. Galen Fisher's more advanced study book, "Creative Forces in Japan," issued by the Missionary Education Movement. The brevity of Miss DeForest's book prevents her giving historical events in connection with the establishment of Christian missions in Japan. We would advise the use of the two books wherever a careful study is to be made.

May we also recommend for genuine joy, the reading of our junior book, "The Honorable Japanese Fan," by Miss Margaret Applegarth, which will bring the scent and color of cherry blossoms and the happy faces and gay fancies of the children of Japan into our older circles with the joy which children always bring.

The Central Committee will publish the "How to Use" early this year. It is in preparation by Miss Gertrude Schultz.

The book by Mr. Galen Fisher carries the imprint of the Central Committee as does this more specialized woman's book.

The Committee has urged the Woman's Boards of Foreign Missions to publish leaflets and pamphlets on their own missionary work in Japan as valuable supplementary material for the study this year.

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PREFACE

UME KAGE NASHI

Tsuki ochite
  Mado niwa kage wo
Tomenedomo
  Kayawa kakururu
Yowa no ume kamo

"THE UNSEEN PLUM TREE"

"The moon has set.
No longer on the pane
Falls the soft shadow of the plum tree fair.
Its fragrance yet
Makes night's concealment vain
And tells the secret of its presence there."

THIS is the poem that Madame Yajima, Japan's most famous Christian woman, has given for the cover of this book. It is one that she wrote some time ago and especially likes. She explains that it means that, even if we cannot see into people's hearts, there may be faith hidden there just the same. The leaven works unseen, pervasively.

The plum blossom had been chosen for the cover design before the poem came to make it doubly appropriate. For the plum blossom has from of old in Japanese art and literature symbolized the peculiarly feminine virtues. It is among the earliest flowers to brave the winter's cold; it is modest and lasts long,—emblem of womanly patience, chastity, and humility.

The cover design was worked out by a mission school girl under the supervision of her art teacher.

To these friends and many others who have contributed facts or photographs or suggestions I gratefully acknowledge indebtedness. In order that I might not as a foreigner misrepresent Japan, I asked different Japanese friends who had been abroad and knew western viewpoints to read and criticize each a chapter, as follows:

Chapter I.—Rev. Danjo Ebina, President of Doshisha University; Mr. Hachiro Taguchi, Lecturer on Civics at Kobe College.

Chapter II.—Mrs. Fuji Tsukamoto (Wilson College), Kobe.

Chapter III.—Miss Tetsu Yasui (Cambridge), Dean of the Woman's Christian College, Tokyo.

Chapter IV.—Miss Koto Yamada (Vassar), Miss Tsuda's English College, Tokyo.

Chapter V.—Miss Michi Kawai (Bryn Mawr), General Secretary of the Japan Young Women's Christian Association.

Chapter VI.—Mrs. William Merrell Vories (née Hitotsuyanagi) (Bryn Mawr), Hachiman, Omi.

The reader is profiting by their helpful suggestions and so I anticipate her thanks and express them conjointly with my own. My special gratitude is due to Miss Hide Shohara of the English faculty of Kobe College for her aid in collecting, selecting, and translating Japanese material and assisting with the clerical work of the manuscript. May the prayers we have offered for this book, as we worked on it side by side, be fulfilled in its being also a bit of the leaven that is to become the Kingdom of God among the nations!

CHARLOTTE B. DE FOREST.

Kobe College,
October, 1922.

THE WOMAN AND THE LEAVEN IN JAPAN

PROLOGUE—The Spreading Leaven

In 1869 two Japanese women were baptized in Tokyo—the first Protestant Christian women of Japan. The first man had been baptized five years earlier. Now Japan's Protestant Christians number one hundred and twenty thousand. The first Protestant Christian church was organized in 1872 in Yokohama. Now there are one thousand three hundred and fifty churches, and over a thousand more places where Christianity is regularly preached.

Sixty years ago Japan's only hope of learning Christianity was through foreign missionaries. Now there are over four thousand Japanese Christian workers of all sorts. While gratefully accepting for their land the help of the foreign mission forces and ready to welcome an increase of them, the Japanese Christians have so caught the missionary spirit of the Early Church that there are ten Japanese missionary boards supporting Christian preachers to their own people and to other peoples—Koreans, Formosans, Marshall Islanders—under their flag, with incipient work in China for Chinese.

Since the days when Mrs. Hepburn and Mrs. Ballagh began in 1867 to teach a little group of Japanese

girls in Yokohama, the entire national school system has been developed from kindergarten to university. Yet the Christian school has so far prospered and developed that to-day about five per cent of the entire group of those in schools higher than elementary grade are studying under Christian auspices. The enrolment of Christian Sunday schools is one hundred and seventy thousand, with an average of one teacher to twenty-six pupils. From 1912 to 1920 the population of Japan proper increased six and a half per cent. In the same eight years the enrolment of the Protestant churches has increased eighty-five per cent.

How has the leaven spread thus?

It is a wonderful story of vision and inspiration, of prayer and toil,—too great and too full for any one little book. But the part that women have had in it, and are having, not as separate from that of men, but as one phase of a great joint enterprise, it is our joyful task to sketch here together. And it is further our privilege, if God so grant us faith, to see in the accomplishments of the past and in the opportunities of the present the call to unflagging zeal and increasing earnestness in working for the day when every knee in Japan shall bow, not to ancestors in worship, not to the spirit of fox or badger in fear, nor to the blazing sun in awe, not to the abstraction, Amida, nor the historic Buddha nor the multitude of his avatars as saviours from suffering and evil, but to the one universal Father and to Jesus Christ, who has revealed Him. The coming of that day is as sure as the words that

shall not pass away,—"I, if I be lifted up from the earth, will draw all men unto me."

NOTE: As all previous mission study textbooks on Japan have treated its religions, it is not necessary to repeat here. Most opportunely there have appeared two articles in "The Christian Movement in Japan" for 1922, giving up-to-date treatment of the two principal religions of Japan: Dr. R. C. Armstrong's "Popular Buddhism in Japan," and Rev. Albertus Pieters's "The Religious Influence of Shinto." There could hardly be more appropriate material for the opening session of a mission study class on Japan. "The Christian Movement" is issued annually by the united Christian forces of Japan, and its two or three latest volumes, together with the monthly magazine, *The Japan Evangelist,* a journal of Christian work in Japan issued under the same auspices, are the most valuable sources of current information for students of the condition of Christianity in Japan. Both may be secured from the Methodist Publishing House, Ginza Shichome, Tokyo. The subscription price of *The Japan Evangelist* is $2.50 a year.

OUTLINE OF CHAPTER ONE

Then and Now

1. *Japan Revolutionized in Seventy Years.*
2. *Internationalization.*
3. *Political and Social Progress.*

CHAPTER ONE

Then and Now.

Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns.
Not in vain the distance beacons. Forward, forward let us range.
Let the great world spin forever down the ringing grooves of change.

—Tennyson

The Rip Van Winkle of Japan was a fisherman. Enticed by a mermaid to a species of Neptune's palace far under the sea, there he lives for a seemingly brief space of time in luxurious oblivion of earth; when a violated vow breaks the spell, he discovers himself back in the world of men, an old, old man left by the passing years to behold an age to which he is a stranger. His three hundred and fifty years or so of absence (according to the ancient historians) leave him, upon disenchantment, no alternative but to die. The valley of Kiso Fukushima, through which the central railroad of Japan winds its way amid ever-shifting scenes of mountain beauty, has its legend of the spot where the dire awakening took place.

1. *Japan Revolutionized in Seventy Years*

A modern Urashima would not need to stay away as long as his prototype did. The seventy years that have passed since Commodore Perry knocked at Ja-

pan's doors, are longer than is needed to afford an ample shock to his sensibilities. If he has slept fifty years or even less he will find on waking today enough change of every sort to make him feel in a new world. Western contacts have affected dress, architecture, food, home, customs, amusements, public utilities, thoughts, ideals. He will need a new dictionary to understand the language of the day. Versus the old days of leisurely travel on foot, or by chair and *jinrikisha,* he now has to accommodate himself to electrics, automobiles, and express trains. The old lunar calendar by which he regulated his days has given way to the world's calendar, and spring is no longer precipitated by New Year's Day—much poetic license to the contrary. The clock, the time-table, the factory whistle, the noon gun, regulate New Japan. Men do not wear their hair tied at the crown of the head, nor do *samurai* stalk the streets with their two swords—the long and the short—as under the old regime. Traffic police and railway police are some of the recent additions to its modern system for the guardianship of the public peace. The postal system includes all forms of mail and money transfer,—in fact, Japan had parcel post and postal savings departments before the United States did. Aeroplane mails are being developed. "Movies," expositions, operas, a modern stage,—baseball, tennis, golf and athletic meets,—institutes, rallies, tournaments, propaganda, and publicity movements—Japan is full of them. To escape these changes, our modern Urashima would have to go to lonely fishing

FOUR GENERATIONS OF CHRISTIANS

The great-grandmother was baptized in 1880, a charter member of the Okayama Church. Her husband, at first strenuously opposed to Christianity, would let her have no money for the church, and so she sold her hair ornaments to give to Christian work. In a few years he also was won to a faith in Christ. Their son, Rev. Araki Miyake of Auburn Seminary, died in the pastorate in 1902. His widow, next the great-grandmother in the picture, is a successful kindergartner. The two daughters, as well as their mother, are graduates of a Christian school. The taller son is a Sunday School superintendent. The son-in-law (behind the baby) is a deacon of the church. The second daughter has since this picture was taken, married a Christian pastor. The younger son is a student in Doshisha University.

villages or isolated mountain towns; and even into many of these, electric bulbs, daily newspapers, and telephones have penetrated.

As a preliminary to getting acquainted with the woman of new Japan, let us see what some of the changes are that especially affect her and her environment.

Language Made Over

Language in any land is a mirror for change. Foreign words have crowded into the every-day life of the Japanese people with many of the articles they represent. A missionary stopping over night in a hotel in an interior city chatted in the vernacular with the maid who was serving his evening meal. "Do you know English?" he asked. "O no, I am an ignorant girl. How should I know any English?" "But you do," he said. "What did you just bring up to light my room with?" *"Rampu,"* (lamp) she replied. "Yes, and what did you use to light it?" *"Matchi,"* she said. "And what language are those words?" "Why, Japanese," she supposed. "No, they are English. And what did you spread on the quilts when you laid out the bedding for me?" *"Shiitsu."* And so on, through a list of common words to the *"inki"* with which he had written in the hotel registry. Besides, there is a multitude of new Chinese compounds that have been created to meet the demands of the age,—the new thought-world of science, philosophy, economics, religion. As Christianity lifted the old Greek word for "love" out of the mire, so has it done with the Japanese

word "ai," the meaning of which has been transformed into a Christian fullness. There was no word to express the meaning of "service," so one has evolved in recent years. "Inspiration," "revival," "democracy," "strike," are samples of words that have been taken over bodily by transliteration into Japanese. The word for God, *Kami,* that used to be vague because of its applicability to any number of nature gods and goddesses, deified heroes, and spirits of ancestors, has now for all educated people a new content corresponding to that of the English word when capitalized.

Home Interiors

One of the most important changes now in process is that of house-styles. In the larger cities there is a strong tendency among the educated classes, accustomed at school to chairs or benches, to desert their cushions on the white, soft-matted floor in favor of a desk or table with seats to match. Statistics from the physical examinations of young men of the nation for military service have shown an increase in average height in the years since modern education has been introduced. Doubtless, sitting on chairs in school is partly responsible for this. Having a table with chairs at home, however, means space, and space sometimes means an additional room in one's dwelling; so that there is now evolving in Japan an interesting type of what one might call "Eurasian" architecture—a mixture, or at least a juxtaposition, of models from the East and West. In calling in upper middle-class homes, one is not infrequently ushered into a foreign-

style room, or a Japanese room fitted up with foreign furniture. In this case, slats will have been nailed on the bottom of the table and chair legs, to prevent their making indentations on the soft floor-mats.

The Japanese house has of course an intimate connection with the woman problem. Built so that two or three of its outside walls are thrown open during the day and closed with a cumbersome procession of sliding wooden doors at night, the Japanese house is easy to rob if left even for a few minutes without an occupant. The frequent reason for a woman's inability to attend a meeting or accept an invitation is, not "I couldn't leave the baby"—(for she would take the baby with her), but "I couldn't leave the house." Even when the outside doors—the "armor doors" as the word literally means—are slid into place and fastened, the Japanese has a sense of insecurity, both from thieves and from fire, in leaving a house without an occupant. Said a Japanese reporter to me one day at a dinner given to newspaper men—"Your women of the West can turn a key in a lock and go out with ease of mind. But our Japanese women will not be truly emancipated to take their share of activities outside the home until Japanese architecture is reformed."

Shoes vs. Clogs

House styles have an interesting connection with wearing apparel—footwear first of all. An absolute rule in a genuine Japanese house forbids stepping into it in footgear that has come in contact with the ground. Sandals, clogs, shoes, whatever they may be, must be

shed at the entrance. Shoes are of course much more trouble to get in and out of than sandals or clogs. Yet they allow so much more freedom in walking, and are so inalienable a part of a European man's costume, that they have come into great vogue for men, and are increasingly popular with girls and women. One common style of shoe is that sometimes called in America the "nurses' shoe" or the "Congress shoe," without fastenings but with rubber insertions at the sides to allow of pulling on and off easily. Missionaries have often used such shoes; missionary slang has, for self-evident reasons, labeled them "evangelastics." Public buildings on the modern plan permit now the wearing of shoes straight in from the street; but clogs must still be changed at the door, and for theatres and assembly halls an elaborate amount of footgear-checking has often to be done. To take an hour in emptying a hall of a thousand people, however, tries the patience of the modern Orient; and a frequent present practice is to supply at the door newspapers in which to wrap clogs; then each person carries his own clogs into meeting and out again. The hall in the meantime has provided him with a substitute pair of public sandals.

In the rapid growth of the shoe habit in Japan, there is something to be deplored. The Occident is not yet shod with so much regard to foot hygiene as to make it a safe guide for an inquiring people; and foolish and deforming models from the West are seen in Japan's shoe stores and in her streets. The desire to be taller adds to the temptation to wear high heels. The draw-

A MODERN JAPANESE HOME

BRAIDING HAT STRAW

A Home Industry

back of the Japanese clogs and sandals is the shuffling, dragging habit they induce, with a consequent lack of spring and freedom in the use of the ankle. The native footwear has, however, developed a very healthy foot. Prof. H. H. Wilder of Smith College, who has made some study of ink-prints of the soles of different races, says that whereas in America ninety out of one hundred prints of feet show arch trouble, the reverse proportion holds in Japan. The thong of the sandal, passing between the large toe and its neighbor, helps to strengthen the arch muscles.

Must the Kimono Go?

To return to the relation of house styles to costume, the kimono that fits the body closely below the hips lends itself with the perfection of neatness to the Japanese sitting posture on the floor; the plaited skirt of the modern school-girl or the professional woman, on the contrary, seems sprawly on the floor, and gets badly wrinkled in both front and back by one's sitting on one's knees. European costume for men, too, becomes hopelessly baggy at the knees when indulged in for Japanese sitting. A Japanese man wearing European costume at business or in his office generally changes to Japanese costume on his return home to the mats at evening. For business purposes he prefers the European. One Japanese professor said to another who had clung persistently to the native costume even in his classroom, "But if *I* wear it, I find my kimono sleeves rubbing the blackboard when I write, and my flowing

haori (a kind of dress coat) catching on the furniture." "So do I," admitted the other.

This transitional period in which a man needs both kinds of outfit is acknowledged to be very expensive. But the men of Japan are very extensively using both. They have been the first to make a radical departure from the traditional national costume. Next come the children. European style of dress is recommending itself to thoughtful parents as preferable to the Japanese style for both economic and hygienic reasons. One pastor's wife declares that she now dresses her three girls and three boys on little more than half what it cost before to clothe them in Japanese style.

Freedom or Warmth

Hygienically, European dress allows a child's limbs greater freedom, it is easier to keep clean, it is lighter weight in winter than the Japanese wadded garments, and it distributes warmth more evenly over the body. In a recent Sunday School exercise on Flower Sunday, in one of the large Japanese churches, twenty out of twenty-six in a primary class that went on the platform to sing were wearing European costume; in an intermediate class of girls, seventeen out of thirty-six were in western style. White and somber blues and browns do not suit the children as well aesthetically as their own traditional combinations do. The color schemes that the nation has worked out in its costumes for generations and centuries are ideal with the Japanese hair and complexion, and one misses a certain subtle satisfaction of that sort when the native garb is discarded

for the foreign. Doubtless, however, the future will work out some compromise plan by which combinations or modifications of styles will utilize the good points of both.

A change to European costume makes necessary a change in methods of heating. The *hibachi* or brazier that is the universal heater in a Japanese house is sufficient to warm one's hands and face when one is sitting on one's feet and wearing padded garments to keep the rest of one's self at a comfortable temperature. But when one is sitting on a chair and wearing European clothes, it becomes necessary to have a more diffused and even heat. Stoves, gas fire-places, furnaces are all being tried out in Japan today.

Points in Favor of European Costume

The indigenous style of underwear for girls and women consists of a shirt shaped like the upper half of a kimono (with variable sleeve-styles) and a petticoat like the lower half to be folded round the body and tied at the waist. Increasingly, however, the foreign-style union-suit is being adopted, either in jersey weave or cotton cloth, especially for men and children. The traditional woman's dress, the kimono, is held in place by bands or soft strips of cloth tied around the hips and around the waist. Its crowning glory is the *obi,* one foot or less wide and from ten to twelve and a half feet long, lined and interlined (except for lighter varieties), doubled and wound twice round the waist and arranged at the back in one of several conventional forms as fashion or occasion may dictate. The charm

of the kimono lines around neck, shoulder and bust, the grace of the long sleeve, the trimness and elegance of the well-selected and well-adjusted costume hardly need be dwelt on here. It is not only the sentimentalist among foreign visitors to Japan, but the old seasoned resident as well, that grants ungrudging admiration to the beauty and modesty of the completed product of the Japanese costumer, and that deplores ill-guided attempts to substitute European models for Japanese. But the attempts at this substitution are daily becoming more and more successful and widespread and it is worth while to look for the underlying reasons.

Imperial Court Adopts European Dress

The Imperial Court has from the beginning of the modern era adopted European dress as official, presumably for diplomatic reasons. Hospital nurses and Red Cross nurses wear a uniform modeled on the European, for practical and hygienic reasons. Imitation and love of novelty, that might be large factors in the West, do not so strongly affect the conservative Japanese woman. We must look further to account for the tendency of women more and more to consider the advantages of European costume.

"Really, Japanese dress is very awkward," said my Japanese hostess one morning at the breakfast table, as she saved her sleeve from too close contact with the electric plate where the toast was browning. If she had been at work in her kitchen, she would have been wearing a *tasuki* or cord, looping back the sleeves and crossing behind the shoulders. But that badge of labor

could not be worn at mealtimes or with company. (And if you challenge the fact of bread at a Japanese meal, let me explain that white baker's bread can be gotten now in all of Japan's large cities, and that this lady was merely giving me such a breakfast of fruit and corn flakes and marmalade as her husband, after the years he had spent abroad before his marriage, preferred.) "I have just bought this electric plate," she went on; "you know I let my maid go last month, and this is the very first thing I bought with the money that is being saved by not keeping help. This lightens work, too, you see, as it saves much time over getting a charcoal fire started for cooking." Hers was a home of the upper middle class. She had been married about two years, and illness in the family had necessitated economizing by a reduction in running expenses.

Japanese Costume Inconvenient, Expensive

"But to go back to clothes," she went on, "Japanese dress costs so much. For instance, a good kimono will have crêpe for the facing that binds the edge of the skirt. Two or three wearings, if one walks at all vigorously, will go right through that crêpe, so it really is cheaper to ride in a *jinrikisha* and save the wear and tear. Then our wash dresses have to be ripped to pieces for washing and put together again afterward, so that it takes a lot of time if you do it yourself, and costs if you send it out. For footgear, a pair of *geta* (clogs) may cost four or five yen, but they won't wear but a few weeks if one is leading an active life. I

haven't had to have any new dresses since I was married—"

Here I interrupted to ask how many she had in her trousseau.

"One hundred," she replied. "You know that in Japan, when the *yuino* or engagement gifts are exchanged and the agreement thus formally concluded, the bride sends with her gift to the groom a list of the things she will bring with her to her new home. I put down 100 kimonos on mine, though I really had a few more. They were not all new, you know, and included all kinds, of course, summer and winter and intermediate, lined and unlined, work dresses, ceremonial dresses with the family crest on, and so on. I had only three wedding dresses in my wedding set, though some people have five and some even seven."

"Do you mean the white, red, and black of the ancient custom?" I asked; for tradition has had a bride wear white—the funeral color—when she leaves her own home, as henceforth dead to that, put on red (the child's color) when she enters the bridegroom's home into which she is now as it were newly-born, and don black, the unchanging color of fidelity and chastity, for the consummation of the marriage ceremony.

"No," said this modern bride, "one is for the ceremony itself; one for the announcement dinner that follows it, and one to wear in making first calls on your friends, properly the next day. Those three, of course, I had to have, but I'm sorry I had so many others because although the cut doesn't change much in Japan,

fashions do alter in fabrics, colors, and patterns, with every season. I'm bound to wear these out; but when I have to get a new outfit in a few years more, I am seriously wondering whether European dress would not be less expensive."

These remarks call to mind some figures that were given at an economic exhibition in Tokyo in 1918 or 1919. The figures gave what percentage of a year's income was commonly spent in different countries on a wedding outfit. From 8% in England, they rose at varying degrees among the nations of the European continent to higher figures in Asia, coming to a climax with 300% in China, and 250% in Japan. The moral, of course, was to point economy.

The hygienic motive is also to be considered. The closeness of the Japanese costume is hampering to shoulder, trunk, and lower limbs. The *obi* is hot and heavy, in spite of the modern tendency to lessen both size and weight. The confining band around the hips and the fact that the narrow kimono flies open with a long stride, hinder freedom of leg-motion in walking. The Japanese woman in native costume is forced to walk more from her knees than from her hips. In round-dancing, which is of recent years finding its way into the social circles of the cosmopolitan centers, the motion from the knees in Japanese costume becomes accentuated.

No Curling-tongs for Japanese Women

The ancient styles of hair-dressing—elaborately oiled, tied, and moulded forms done to last for days at

a time and hence necessitating wooden neck-rests for pillows at night—are still common outside the ranks of school-girls and professional or business women. One wonders sometimes at their persistence. But after all, the oil and the ties and the moulds are like curling-tongs, hairnets, and "rats"—merely the set of tools by which refractory locks are subdued to conform to an aesthetic ideal whose permanent elements, apart from temporary vagaries of fashion, have commended themselves to womanhood down through the centuries. The so-called "western" styles of hairdressing are, however, so common as to cause no comment except in cases of marked variation from the normal pompadour or part. The Japanese woman instinctively dislikes curly or wavy hair. Hence tongs and curling-pins are uncalled for on her dresser. But all forms of coiffure consistent with the ideal of straight, glossy, severely disciplined locks, are being tried out in Japan to-day.

In the early years of Meiji (the era 1868-1912, the "Enlightened Reign" in which the great modern reforms were inaugurated) it was the Christian Japanese women who pioneered in introducing Western styles of head-dress. The objections to the old style were the oil, and the time consumed. Professional hair-dressers, too, were notorious gossips, and sometimes go-betweens for illicit negotiations.

No Blackened Teeth for Christian Women

Other points of appearance in regard to which the Christian women pioneered a protest, were shaven eyebrows and blackened teeth. The old notion that fos-

DAILY VACATION BIBLE SCHOOL

Woman's Christian College

tered these things for a married woman was that now that she had a husband she must render herself unattractive to other men. For a Christian woman in those days to fly in the face of custom and keep her eyebrows and white teeth required a degree of courage that may be difficult to appreciate in America where individual preference in personal styles has so long been respected. But the old forms fled quickly in the face of modern ideas.

An elderly Christian woman of the early days—so runs the story—was followed on the street one day by a respectable man of middle age, who, coming up to her at her entrance, said, "Pardon me—I think you are a Christian because your eyebrows are not shaven nor your teeth blackened. I have come up from the country to find a daughter-in-law. I want a Christian. Can you help me find one?" And she did.

2. *Internationalization*

The great modern process of internationalization, progressing in all lands, has probably made in no country greater proportional strides than in Japan. Internationalization depends on states of mind and reveals itself in multitudes of states of body. *Shimaguni Konjo,* the "island nation spirit," is the phrase by which Japan denominates provincialism. One reason for the extent to which foreign clothes, manners, and houses are being adopted is the growth of the sense of universality in humanity, a natural consequence of the national development from a hermit nation seventy

years ago to one of the world's powers to-day. Dr. Ebina, now president of Doshisha University, was once addressing an audience on the subject of internationalism, and said in effect: "Why is our population now so much larger than when we opened our doors to the West? Is it because our knowledge of hygiene has improved so that life is better cared for and preserved? Doubtless in part, but that does not wholly account for it. No, in those days we had to keep our population down by killing the extra babies.* We were not any less tender-hearted then than now, but there wasn't food for any more people—we had only what we could raise on our own islands; the government had to regulate our living by making severe sumptuary laws and limiting families. But after we started contact with the outside world and began to import foodstuffs, we were no longer driven to inhuman acts to save the nation from starvation. We have greatly profited by our interdependence with other nations."

Cosmopolitan Food

Lists of imports tell how many bushels of wheat and rice and how many tons of canned goods land annually

*One of the early Christian pastors was a child saved from such a premature death. His father, under the dire pressure of circumstance, had decided that this baby was the one too many, and started with the child to the canal to drown him. But the little fellow in his arms looked up and smiled into his face, and the father could not compel himself to carry out his purpose. He turned back and took the child home. A son of the next generation is now in the ministry.

Needless to say, infanticide is heavily penalized by modern Japanese law.

on Japan's shores. But Irish potatoes, tomatoes, lettuce, radishes, and other garden produce, as well as many garden flowers, have been introduced by seed from the West and have now established themselves and become naturalized products.

Milk, Cream, and Strawberries

Cow's milk as an article of diet was practically unknown in Old Japan. In the beginning of the modern era, it was sold in small measurefuls for the sick only. Now many modern dairies have been opened, and in some places butter, cream, and cheese are being produced. Small bottles of hot milk are peddled at the railway stations—as are also boxes of sandwiches, and in the season, ice-cream cones and strawberries. In general the lack of grazing facilities prevents the development of rich milk. The fields are worked intensively with two or more crops a year of grain or vegetables or both, and hillsides are frequently covered with a tough bamboo grass, whose sharp leaves, cutting cattle mouths, are unsuitable for grazing. In the northern island of Hokkaido, with its climate and soil of the north temperate zone and its large districts opened for colonization, splendid dairy farms have been established. The best known one is that of the Christian family, Utsunomiya, whose butter goes by parcel post all over the empire and helps the older missionaries to forget their ancient anxieties lest the tub butter or the can butter from abroad should have turned rancid on the journey. This progressive Japanese family is seeking to work out the best dairying

methods for Japan. One of its sons with his wife is now in Denmark studying the methods used there to bring them back for Hokkaido application.

How About Chopsticks?

The availability of so many articles of diet from the West has brought the Japanese housekeeper new problems of cooking and serving. There is a world of domestic science and practical problems opening before her in her kitchen and dining-room. Knives and forks and spoons begin to creep in. Their advantage over chopsticks is that not so much detailed preparation is required for the food they are to handle. Food to be eaten with chopsticks must be correspondingly cut up in the kitchen, unless it can be easily broken up or handled as a unit to bite from. Individual portions are served, thus increasing the housewife's labor. A Christian pastor in a talk to young girls once explained how his household had simplified its meal-serving. "We have each one large dish apiece instead of a number of small ones, and each one serves himself at the table. This saves the mother a great deal of time and work." Western dishes are creeping in on many menus; dining-cars and restaurants frequently serve both foreign and Japanese meals to order. Cooking and dressmaking classes are among the most attractive forms of service that a missionary woman can offer.

Enterprising Christian Native Women

Some devoted Japanese Christian women are feeling the powerful urge to help their fellow-women to better

A CHRISTIAN BRIDE, 1922

living through means like these. One, the wife of a Christian business man, proprietor of a large dry goods store, had a two years' training at the Boston Cooking School when young. Now she conducts large free classes in foreign cooking for the women of her community. Another, the wife of Prof. Morimoto of Sapporo Agricultural College, was in America with her husband during his period of study at Johns Hopkins and herself studied domestic science. She is an enthusiast on the right way of doing household tasks, and helps her husband in the editing of a magazine "for the betterment of Japanese homes."

Mrs. Motoko Hani is another Christian woman who is having a wide influence for good. She publishes in Tokyo a monthly magazine, "The Woman's Companion," that has an extensive circulation, and furnishes information about dress, food, and other domestic subjects. It is said that Mrs. Hani, more than any other person, has brought into its present vogue European dress for children. A sales department and (in 1922) a summer school for European dress-making add concreteness to the magazine matter. Consultations about personal problems are sometimes made through the magazine, and a truly Christian attitude and spirit are illustrated in the advice given.

3. *Political and Social Progress*

The social and political changes in woman's position are hardly less striking than the changes in her personal appearance and her housekeeping. The one new

modern restriction on woman's sphere regards the Throne. The history of Japan records nine reigning empresses; but the constitution of the Empire, adopted in 1889, like the Salic Law of France, forbids a woman's accession to the crown. In the early years of modern Japan, the general public was little encouraged to take part in political affairs. Students were not expected to read newspapers or to know about government matters. No wonder then that women, having as yet little education for public-mindness, were included with minors in the law that prohibited not only their promoting of political meetings, but even their attendance at such gatherings. Last spring (1922) I congratulated a Japanese friend on the birth of a little daughter. "What have you named her?" I asked. "Haru ko," was the reply. "We write it with the character for *governing;* you know the Diet has just repealed that law forbidding women to have anything to do with politics. The name of that law begins with the character *chi,* or *haru;* so we chose that for our baby to commemorate this important fact in the progress of women in Japan."

Advance of Women Towards Equality

In the olden times a man's wife never walked beside him on the street; if she accompanied him, it was by following. Now-a-days it is no unusual thing in progressive centers to see a couple walking side by side. The old derogatory forms of speech, applied to one's wife because required by a sense of proper humility when referring to one's own possessions, are passing

into desuetude. A gentleman of the old school may still use the epistolary Chinese terms, "gusai" (foolish wife) or "keisai" ("thorn-wife") in writing of his wife. But the younger generation feels no compunction in leaving off the qualifying word. Nor is a modern man, when asked how many children he has, so likely to follow the ancient precedent and reply with the number of sons only, omitting the daughters. The four factors operating all the world over to rouse women—education, religion, economic pressure, social organization—have brought the Japanese woman out of her ancient limitations into a world of unbounded possibilities.

SELECTIONS

The letters and essays of the students in Japanese Christian colleges are flashlight pictures of Japan, past, present, and to come. The two quotations from English themes which follow suggest two phases of the woman movement in Japan.

WOMAN'S FIELD

"Today more than half of the human race are the women . . . . Now all fields are calling for woman. We must stand up without any delay. Japanese women, however, are still dreaming and are living in the old idea of the Orient. Confucius says in his book, 'Women and fools cannot be taught.' Shakespeare says, 'Frailty, thy name is woman.' Most of the women in Japan do not feel shame that she is treated as those words. Though some educated women are rising up to shake off the disgraceful yoke of the old idea, they are only few. We cannot find any reason why we must be under the man's feet, and yet we don't declare the woman to be above the man like some women who cry for their privilege, mis-

understanding their real standpoint, only being carried by the breast of the current thoughts.

"God is always fair. He has given the man a strong body, brave soul, and field which only he can cultivate. The woman is given also her own field which can be cultivated only by her gentleness, and her love which God has given especially to her. Using her privilege, she has to act freely in her own field. There is no need to be just like an Oriental princess of the olden days—that period had gone already. Some women—the so-called awakened women,—are demanding to be given suffrage; but before that they must themselves make an effort to be treated as a human being for (by) their free work in their own field. No longer can the women endure their slave-like treatment.

"Wife must be wife, not high maid-servant; mother must be mother, not nurse; human being must be human being. Woman is not a decoration of home, but a living spirit, or light,—this is the idea which the strong, new woman who is going to save her sisters from their poor condition is proclaiming to-day in Japan.

"But what is the field for the woman? I call it the world in which the woman can act freely, rather that field in which only woman can work and where the work, moreover, is most effectual in the woman's hand.

"Since the great war, woman's field has been much enlarged, but she must be very careful about the borders. She must not forget her standpoint because, if she loses her nature, it means to lose her whole opportunity. There is an interesting story which illustrates our condition: a tortoise which had been created to walk on the ground one day wished that he could fly in the sky. He asked an eagle to take him with him, but before he flew very high, he slipped off and broke his beautiful shell. This story teaches us the poor results of misusing one's nature. As we are women, we must walk in woman's field. Now we cannot wait in vain for it to be opened by the hand of man, but woman herself must

try to do it, knocking loudly on it because of the wives who are treated as dolls, for mothers who must take care of (the) children of her husband's wives in the same house with her own; for the girls in the factory who are destroying their body and soul under the dog-like leader."

A HOME

"The home of which I am going to tell you is standing in the most beautiful part of our city, near the mountain. It is made of white wood which is very beautifully finished and it is a large house. Its style is pure Japanese.

"In that house an interesting family is living. How many people are there, do you think? There are twenty people! Father, mother, nine children—their aunt, three maids and a sewing woman and three servants, and one son who cannot come back now, even for his vacation, because he is studying in America.

"All the brothers and sisters of this family are very kind to each other—when they go anywhere they always like to go together, but one girl who is sixteen years old has been sick in her room for nearly a year, so she cannot go anywhere. Whenever they are in the home they are comforting her as much as possible, therefore she cannot be lonely at all. Although she has been sick so long it has not spoiled her beauty. Her complexion is very sweet like a cherry-blossom and she is never thin. Her parents can give her every comfort and she is like a beautiful princess in the fairy tales.

"The members of this home are earnest Christians, so it is very pure. The father is master of a great office and he is a kind man and father."

OUTLINE OF CHAPTER TWO

The Japanese Family System

1. *Primary Confucian Virtues: Loyalty, Filial Piety.*
2. *Marriage a Social Obligation.*
3. *How a Japanese Girl is Married: Conservative and Progressive Practice.*
4. *Monogamy and Divorce.*
5. *The Married Woman's Status.*
6. *Christian Marriage: The Story of M. San.*

CHAPTER TWO

The Japanese Family System

It is Christianity that has brought to us the conception of a pure home founded on the union of one man with one woman. Confucianism, Buddhism, and our native Shinto and Bushido did not . . . . present monogamy as an ideal. On the contrary, I may say, each of these religions rather encouraged the preservation of family by concubinage. The new word "Katei," a translation of the English word "home," is now popularly used to express the idea of a happy and pure home life. This home life, as illustrated by many missionary families, is recognized as an ideal at which to aim. It is Christianity that has given many such homes to Japan, and in them is the real hope for a healthy and sane national life.

Tasuku Harada, D. D.

A missionary in Japan sometimes has an opportunity to address a school or a club where a direct sermon on Christianity would not be allowed, or at least would not be welcomed. My father, in his long missionary life in Japan, had a number of such opportunities. He had a favorite lecture on "Ethics" that he used to illustrate by a diagram of two intersecting squares.

1. *Primary Confucian Virtues: Loyalty, Filial Piety*

By way of introduction to this lecture my father would say in effect: "All civilized nations have developed to a certain degree those virtues or moral qualities that are essential to the success of individual or com-

munity life. The overlapping section of the squares in my diagram represents these virtues, held in common among all nations. There are, however, certain virtues that the Orient has developed to a higher degree than the Occident; and vice versa. The protruding sections of my squares will represent these two groups, the peculiar virtues of the East and the peculiar virtues of the West." Then, starting from the Confucian virtues with their emphasis on what may be called the perpendicular relationship between superiors and inferiors, he would pass on to show how these virtues should be supplemented by the more horizontal virtues of democracy and individual worth as developed under the influence of the teachings of Christ. It is to these perpendicular virtues that we now turn our attention, in order to see their influence on the social structure of Japan.

The main perpendicular virtues are two; loyalty and filial piety, heart allegiance to one's overlord and devoted service to one's progenitors. In a country like Japan, where the emperor is ideally conceived of as the father of all his people, and where the imperial line and the nation as well take their descent from the gods of the mythological age, the two virtues are in essence one. To the non-critical mind of the past worship of the gods, worship of the emperor, and worship of ancestors merged in one attitude of spirit. "The basis of Japanese society is gratitude for favors received," is the substance of what one modern Japanese writer has said on this subject.

Subjection of Woman

The attitude of gratitude, working itself out in Japanese society of the Middle Ages, crystallized itself for men in the chivalry code of *Bushido,* "The Warrior Way," with its fundamental allegiance to the overlord. For women the practical expression of this same attitude in daily life was summed up in a classic of some two hundred and fifty years ago, called *Onna Daigaku,* or "The Greater Learning for Women." It points out that a woman's substitute for an overlord is her husband and that she "must serve him with all worship and reverence." "A woman should look on her husband as if he were Heaven itself, and never weary of thinking how she may yield to her husband and thus escape celestial castigation."* But behind both allegiances—that of the man to his overlord, and that of the woman to her husband—lies the allegiance to ancestors.

Ancestor Worship

Gratitude to ancestors involves keeping the ancestral tablets in honor, and making certain offerings and visits to graves; but, most of all, it requires keeping up the family line to insure a worshiping posterity, and maintaining family honor untarnished. "It is not right toward our ancestors," said a mother recently, weeping over a threatened family scandal. "You have brought disgrace to our house," said a man even in these modern times to his unfaithful wife; "The only

*Quotations made from *Onna Daigaku* in this chapter are from Chamberlain's translation in "Woman and Wisdom of Japan."

way you can wipe out this dishonor is by taking your own life."

The duties toward ancestors necessitate having a head of the family upon whom the responsibility is located. In olden times he was a veritable patriarch, with power of life and death over the members of his house except his parents. Now his authority is legally much curtailed, but the weight of tradition permits such a head, whether man or woman, large powers of control in relation to the personal destiny of the dependent members of the family. In weighty matters, such as sale of property, or marriage agreements, a council of the chief relatives is often held; decisions reached by such a council have a practically irresistible authority in family affairs. There is an impressive scene in a novel in which a prodigal son has caused much trouble and disgrace. A council of the relatives is pressing the father to disown him. One after another has put his seal to the paper casting out of the family the offending member. The broken-hearted father hesitates to add his own essential seal. The relatives urge him to more fortitude of will, but he cannot bring himself to the decisive act. The *impasse* is dramatically broken by the sudden entrance of the son himself, who has returned and overheard the talk from the piazza outside. His father's refusal to disown him has broken up the wells of pride and obstinacy within him, and with tears and contrition he resolves to enter on a new life.

The family tie is a strong one, because it contains,

in addition to natural human love, the strong inbred elements of responsibility of the older members for the younger, and respect and obedience on the part of the younger toward the older. There is a famous story of an old time judge who used this family bond to bring about a settlement out of court for a property quarrel brought to him by two brothers. He had the two brothers shown into a large, cold room with but one brazier in the center and left them waiting there for some hours. They sat at first on opposite sides of the room, but the temperature drew them in time to the brazier where, warming hands together over the coals, they began to be reminiscent of early home days and childhood experiences. When the judge finally summoned them, they had made up their quarrel and were ready to depart.

2. *Marriage a Social Obligation*

The necessity of keeping up the family line makes marriage a social obligation, and renders the choice of a partner more a matter of family than of the individual. The person selected should be of similar family ideals and standards. The parent should be the one to decide the choice. He does so after careful investigation of the candidate. The go-between, who at least nominally conducts the investigation, is a married friend of suitable experience, and many different sources of information are consulted. The go-between, or his agent, is a familiar figure in a school office, a friend's home, a place of business connections,

or even at a confidential agency, to which it is sometimes easier to delegate the matter. Some of these confidential agencies are strictly matrimonial bureaus, a modern development in view of changing conditions that have lightened family responsibility and loosened individual bonds. The first such bureau was started in Tokyo in 1900, and eighteen years later there were twenty-seven such institutions in that city alone. They had had in that period 10,032 applications (more than half men), and had arranged 3660 marriages (more than half of these being of women applicants). The largest number of women applicants reported themselves as having no employment; of the men more were merchants or in business companies than anything else. While the list includes various of the humbler occupations, it contains also a surprising number of educated people, as officials, teachers, doctors, military men.

Matrimonial Bureaus Regulated

The police investigation that collected these facts was made in 1919, in order to correct abuses of which some of the agencies had been guilty, and resulted in the promulgation of certain regulations for their control. No application is to be accepted unless accompanied by a copy of the applicant's census register, and, in case he or she is under age, a certificate of the parent's or guardian's consent to the application. (The age after which the modern Civil Code permits marriage independent of a parent or guardian is for men thirty, for women twenty-five.) The appli-

cant reports his own vital statistics, with statements about his family including grandparents, about his business, income, and property, grade of living, and the kind of mate desired. The points that the bureau expects to investigate for both parties before making a marriage introduction are: the progenitors on both sides of the family for three generations back; uncles and aunts, brothers and sisters; details of the life history of father and mother, with statement as to character, tastes, health; the same for the person concerned, with the addition of details about education, "mental ability, accomplishments, any bad habits, past and present conduct, amount of *saké* drunk, any secret relations with a member of the other sex, appearance, bearing and physique, property and the property of the head of the house, home conditions, reputation and its correctness, behavior during any specified period, whether previously married or not, whether ever convicted of a crime."

Newspaper advertisements for a partner in marriage are also a modern development in Japan.

The large majority of marriages, however, are privately arranged. The detailed statement of the work of a marriage bureau has been given here merely to illustrate the principles on which the arrangements are made. Where the bureau or the go-between is honest, the advantages are obvious, and many happy matches result. Temptation to gild the report is, however, universally recognized. A Christian school that had given correct information to an agency about a medio-

cre girl afterward learned from another inquirer that she was being represented by the agency as of unusual attainments. The school, therefore, blacklisted that agency as not to be trusted with information in future.

Marriage the Business of Parents

As stated above, upon the parent devolves the responsibility of the decision. The young people themselves are often consulted and have an opportunity to express an opinion,—increasingly so in these days. However, family pressure is often very severe. An extreme case is of a mission school graduate who a few summers ago was being beaten almost daily by her father in his attempt to bring her to consent to marry the non-Christian man whom he had chosen for her. She endured, however, and had the joy later of securing a Christian husband. Another Christian girl, resisting the marriage her family desired for her with a non-Christian man, a *saké* brewer, was dealt with by a council of the relatives, who in a long argument pressed on her the family break that her refusal would bring about, and finally in the late hours of the night won her consent. She had come to feel that her duty was to sacrifice her own ideals and hopes for the harmony of the family.

That the young people of Japan today should have so little voice in the matter of marriage is not strange, not only because they are under authority, but because they have had no mixed social life and do not know young people of the other sex, except relatives. They,

therefore, have no basis of experience for sound judgment. The separation of the sexes, very strenuously urged in *Onna Daigaku,* is still marked in many ways. Seats in churches are still largely separate for the women. Some mothers in conservative places hesitate to let their daughters go to church because they may get acquainted with bad young men there. At church sociables it is almost impossible to persuade the men and the women to sit together. Mixed choirs in some of the larger centers may be said only recently to have passed the experimental stage.

Coeducation above the elementary grades is unknown in Japan but for a few exceptions in university grade work or in specializing schools. In one of the modern instruction books on morals for the second year class in a girls' high school, a model of virtue is quoted in the case of a poetess of ancient times who, when obliged to attend poetry meetings where men were present, always sat on the other side of the sliding doors so as to be modestly hidden from view. Yet many of the girls who read that chapter are jostling elbows with men in the crowded street cars on which they commute to school, have men teachers as well as women, meet their brothers' friends when they come to visit, and are thrown with men in a hundred and one common business ways of the modern world.

Free Marriages

The ideal of the moralist or conservative who tries to have these contacts all kept impersonal or merely mechanical is an impossible one. Acquaintances result and

ripen into friendships, and friendships into love, as the world over. Resultant marriages are called "free marriages," because the individual, rather than the family, controls the choice. That does not mean, however, that the families of the two are ignored. Probably they become the formal agents of negotiations before the match is legally consummated. Even "free marriages" generally have some married friends to act as nominal "go-betweens," to promote the union. A lawyer recently told me that his estimate was that two out of ten matches in Osaka nowadays are "free marriages." Probably the proportion is greater in less conservative cities like Tokyo and Kobe.

Frequently, however, there are difficulties in the way of the union which the young people desire. Perhaps it is some hereditary taint in one family—leprosy, tuberculosis, insanity are particularly feared. Perhaps it is some unsuitability of health, education, or social standing. Perhaps it is because each one is the head, or is to succeed to the headship, of a family, so that neither can leave his own house to become a member of another. An only child, whether son or daughter, has a responsibility for carrying on the family name, (if it is a daughter, her husband drops his family name for hers) and there are a few cases of a love being sacrificed for that inherited responsibility. It is possible, however, to meet the situation by the adoption by one family of a new heir. The child of a relative is often adopted for an heir, especially in childless families where adoption is imperative. Sometimes

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the marriage is permitted on the condition that the first-born child shall take the heirship in the family that was deprived of an heir by the marriage. Not infrequently a childless couple adopt both a boy and a girl, with the expectation that at a suitable age they will marry each other.

3. *How a Japanese Girl is Married: Conservative and Progressive Practice*

The following essay by a young woman in a Christian college represents the old conservative type of Japanese marriage today. Fortunately, however, parents nowadays, especially Christian parents, are more and more giving their daughters the privilege of acquaintance with a fiancé before marriage. The eminent educator, Miss Tsuda, has in fact for years taught her students that, although acquaintance before engagement is not yet generally feasible, it is their right to claim opportunities for meeting after engagement, and even to break the engagement, if acquaintance does not give promise of future happiness. The sketch, with a few corrections in the English, follows:

"Free marriage is deemed not to be a decent thing for the people in Japan where the principle of family system prevails. And there are very few chances for the young people to associate with each other. These two facts hold the parents of a grown-up young man responsible for finding him a wife, instead of the son himself. Wealth, lineage, social influence are the first

consideration. Character, education, physical make-up come next to be considered. Whether or not there exists a love between the two young people is a question of little importance.

"After choosing a candidate, the next step to be taken is to ascertain, through a go-between, if the parents of the young girl in question are willing to let their daughter marry the young man. In case the answer is given in the affirmative after a thorough investigation by the parents, a special kind of interview is to take place between the future bride and bridegroom, sometimes in the presence of the parents, the go-between always performing the duty of introducing the pair. This interview is called *miai* in Japanese, which means 'looking at each other.' This is an indispensable part of the marriage process, and it affords, in most cases, the first opportunity for the young people of seeing each other. Usually the park, the theatre, and other public places are used for this purpose.

"If the young man chooses the woman for his life-mate the *miai* usually ends in matrimony. The young woman in Japan is remarkably obedient to her parents and their consent to *miai* signifies their consent to the marriage. Generally the woman of early age, especially brought up in such a way as described, in ten cases out of ten could not even have a glance at her suitor during the *miai,* being very shy and in an unsettled feeling all that time. The young man with his intellectual insight through a single *miai* and the young girl with not even a single glance at him,—that closes the *miai.*

"Both parties thus agreeing, the bridegroom will make a present called *yuino** through the hand of the go-between in token of contracting the bargain. The *yuino* consists of the future wife's clothes, in most cases; but sometimes money. Sometimes a catalogue of the list of things to be given to the bride is presented as a *yuino* without the actual presents at that moment. Then, if the negotiation goes smoothly, the matrimonial ceremony is soon to follow.

"Under certain circumstances it will be postponed for over a year. But between the time of *yuino* and their marriage ceremony the two people, future wife and husband, still remain as strangers to each other's character. It is considered very important to fulfil the contract of *yuino* and therefore no matter what new discovery is made which proves the danger of the girl's marriage it will be ignored; the girl, being merely a doll, is sent away to her new home, usually carrying with her a dagger, which is presented to her by her parents with the following words: 'You have no home except your husband's now. This is your friend.' Thus she attends her matrimonial ceremony and gets married in the presence of the Japanese marriage god."

Christian Ideals of Marriage

The modern progressive type of marriage arrangement may be illustrated by the following extract, dated 1922. A Christian father of moderate means, who had sent his daughter through a mission school, published

*Generally the *yuino* is sent from each side to the other, not only from the groom.

an article telling how her engagement and marriage had taken place. It shows how the Christian teaching of individual worth and individual responsibility has been applied in real life. He tells the story thus:

"It was on a certain day of February last year that this question of marriage of my daughter was brought up—at the reception held after the wedding my daughter remembered the date so distinctly that she was teased by a person who sat next to her and she blushed. Both my daughter and I were away at business and her mother was in bed with a slight cold. Mr. and Mrs. K., our relatives, called and brought up the question. They told my wife that the man they had in mind was from our prefecture, and although still a student was a promising young man with no dependents who might trouble him. After the matter had been discussed among the three of us, parents and daughter, we came to the decision that my daughter might associate with the man for a proper length of time and if they should come to a good understanding and want to marry they would be at liberty to do so. The most essential matter in marriage is the will of the two young people concerned. This is a matter of course, and yet in this world where so many unnatural things happen, from the first I decided that should be my attitude as a father.

"After the *miai,* (the formal interview before marriage), correspondence followed between the two and later they called on each other and came to trust each other and became engaged. It was toward the end

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of summer last year. Her father and mother, and Mr. and Mrs. K. who acted as their go-betweens, were only their advisers and leaders during this time. There was no family property on either side to be the cause of trouble, neither were there any relatives that might interfere with them.

"With their love and good sense, and the sympathy and guidance of the people around, everything went well, and at last the wedding was held to-day. Without any old customs to trouble them, very simply and solemnly the union of a pure man and a pure woman was consummated by their respected old pastor."

4. *Monogamy and Divorce*

The treatment of marriage as a contract of convenience is changing, in company with the growing realization of the dignity and rights of womanhood. The marriage of the Crown Prince (now Emperor) in 1900 was accompanied by religious rites in the palace shrine; this was an innovation that gave the event a sacred significance indicative of the new attitude toward marriage. The influence of the Christian wedding ceremony, with its solemn vows of responsibility, has been so great that in recent years many marriages have been performed with similar rites conducted by a Shinto priest. One of the most popular places for weddings is the Hibiya Shrine in Tokyo, which, it is said, must be spoken for long beforehand, in order to secure a date. Bigamy has for many years been illegal. The maintenance of a secondary establishment by a

man who can afford it is frequently condoned by society, especially if the wife is an invalid. But the Christian conception of a monogamous marriage is gaining steadily in influence. A prefectural governor was recently invited to the wedding of one of his subordinate officials. The ceremony was in a church, and was followed, as the Japanese custom is, by brief congratulatory addresses or messages from representatives of groups of friends. The governor, representing the groom's official circle of friends, spoke a few very genuine words of felicitation, in the course of which he said, "I have never seen a Christian wedding ceremony before this. It is so solemn and sacred that it seems almost a desecration to make a commonplace speech here. I am especially impressed with the vows of faithfulness between one husband and one wife." The deacons of the church felt as if that one wedding had been a whole evangelistic campaign.

The famous Confucian "seven reasons for divorce" held also in Japan up to the modern era and were included in the *Onna Daigaku*. As that book became a common item in a bride's trousseau, the women of Japan were trained to go to great lengths of submission and forbearance rather than invite a marriage rupture. As the children of a marriage belong to the father, a divorce would generally mean to the wife the loss of her children. Therein lies a powerful motive to endure and to make herself endurable. It is quite often the case, however, in unhappy marriages, that the trouble is not between the husband and the wife, but between the husband's relatives and the wife.

The Patriarchal Family

In old-style families where the bride goes to live with the husband's parents, with perhaps grandparents, too, and brothers with their families under one generous patriarchal roof, there are many difficulties of self-adaptation. The *Onna Daigaku* speaks in no uncertain tones on her new obligations: "After marriage her duty is to honor her father-in-law and mother-in-law, to honor them beyond her father and mother, to love and reverence them with all ardor, and to tend them with practice of every filial piety . . . As brothers-in-law and sisters-in-law are the brothers and sisters of a woman's husband, they deserve all her reverence," etc. A divorce "by mutual consent," probably the commonest kind in Japan today, is generally spoken of in some such terms as, "She has gone back to her own home." The social estimate of divorce in the *Onna Daigaku* is: "A woman once married, and then divorced, has wandered from the 'way' and is covered with great shame, even if she should enter into a second union with a man of wealth and position." When the young daughter of a house has "returned" in this way after a brief married experience, the matter is kept as quiet as possible to facilitate the arranging of another match.

The latest available statistics give the number of marriages in Japan in 1918 as 503,286, and the number of divorces that same year as 56,741, or 11.3 per cent of the marriages. The decrease in the percentage of divorces in the last twenty-five years is striking. The average percentage of divorce to marriage in five

years from 1894 to 1898 was 27.3 per cent; the figures for the successive quinquenniums down to 1918 stand at 18.1 per cent, 15.6 per cent, 13.6 per cent, and 12.8 per cent respectively. This reduction of percentages by more than one-half is partly the result of the spread of Christian ideals.

These figures do not, however, include the so-called "hidden divorces," i.e., the separations after unregistered marriages. The legality of a marriage in Japan depends on its being registered. If the registration is delayed for any considerable time after the social or religious ceremony, the couple have a chance to see whether they really wish the arrangement to stand. If they do not, it can be dissolved without ceremony, as the marriage was never legally consummated. Such cases are more often due to neglect than to the intention of making a trial marriage. It is of interest, however, that a woman's right to claim damages in such a case was established in 1915 by a court decision against the husband. It is one of the responsibilities of a Christian pastor performing a marriage ceremony to ascertain that the registration takes place promptly. In case of a child resulting from a trial match or any other irregular union, if it is not desired by the father and legalized by him, the family system provides a beneficent arrangement by which it is adopted by the parents of the mother. It is thus given a definite standing and saved from the social handicap that might otherwise blight its life.

One change that modern life and thought are bring-

ing about is that a young couple now frequently set up housekeeping for themselves instead of remaining under the parental roof. It is not only the young people that desire this; the old people, too, often wish it. Even where temperaments are congenial and purposes kindly, it is a relief not to have the conflicting ideals and customs of the past and the present in too insistent a contact.

5. *The Married Woman's Status*

The legal status of women under the modern civil code of Japan still shows in striking manner the influence of the family system. While a girl attains her majority, like her brother, at the age of twenty, and is, while single, as free as he in the performance of juristic acts, marriage at once changes her status to one of incompetency. She may not lend or borrow money, transfer her own real estate, or do any important legal act without her husband's authorization. She is only partly out of the subjections to which the traditions of the past have assigned her. Her own daughter, in a question of succession to the house, may be set aside in favor of the son of her husband's concubine.*

A lecturer from the Law Department of the Kyoto Imperial University, speaking in 1919 before a large audience of women on women's place in the family system, told his hearers, after enumerating their dis-

*It is to be noted that a committee is already at work on the revision of Books IV and V of the Civil Code of Japan, namely, those sections dealing with the family relations and succession. Japan has traveled far since this part of the Civil Code was enacted in 1898, and the revision will evidence that progress.

abilities under this system, that in his opinion the day of that system was past. He pointed out that the social and political reasons for the family system have ceased to have weight; that education being now in the hands of the state and not the family, and contact between the government and the individual being now direct, a representative of a family organization is no longer a necessary medium of communication between the two; that the only reason left now for the family system in Japan is the religious one—ancestor worship. He said, "It is ludicrous for Japan to have at the present time a system discarded two thousand years ago in Europe. Ancestor worship should be otherwise provided for—possibly by some central shrine in which all families of a village or a group unite for common observances and thus relieve the individual household; and the family system should be abolished."

Yet lovers of Japan, who see what the family system has done, under the guiding providence of God, to build fundamental virtues in society and individual, can hope that it will be abolished only as it is superseded by the higher ideals of the Christian home: a freedom balanced by responsibility, a single standard of purity, its law that of mutual service within and that of leavening without, its allegiance to the one Father of whom the whole family in heaven and on earth is named. The woman of Japan has developed, under the old system, a character of wonderful beauty in modest self-effacement and self-abnegation.

6. *Christian Marriage: The Story of M. San*

How the love of Christ, implanted upon such character, works out, is illustrated in the following story that I am permitted to quote from a personal letter written recently by the missionary in the case. It shows (as she calls it) the characteristic power of a Japanese woman "to win by passive resistance." Though dated a generation ago, it might have happened to-day; and we have the advantage of knowing how it all turned out. This, then, is the story of a girl whom we will call "M. San."*

"About thirty-three years ago, one morning as I came from church I found an elegantly dressed Japanese lady at my gate. At once she greeted me with the assurance of a friend, saying she had been baptized in Tokyo, but had recently come here; and not knowing whether there were any Christians here or not, she was trying to find out, and had come to our gate and found that a missionary was living there. She was so cordial and enthusiastic, I feared she might be a little off, as Japanese women I had met so far were very reserved. A young Japanese man, a Christian, my teacher, was there. I asked him to talk with her. She proved to be the wife of an officer. Her husband had been opposed to her becoming a Christian, and so she was having a hard time to keep her faith. In a short time she brought the daughter of another officer to the school. After a few months the girl was baptized, but all

**San* is the polite Japanese suffix to be used with the name of a person.

seemed to go well with her until the parents thought it time for the girl to be married. They had betrothed her to an army man years before, without her knowledge or consent. When she was told to stop school and get ready to marry she refused to marry the man, saying she was a Christian and could not marry a man who drank *saké*. This was unheard-of rebellion, the daughter of a samurai refusing to do as she was bidden by her family. Did not the family know better than she what was for her good, which was what was good for the family? Then the father said that that was what he had gained by allowing his daughter to associate with foreigners and Christians.

"A disobedient daughter was a disgrace to any samurai household. At once she was stopped from school. Then she was confined in the home and made to do the roughest work of the house. She was not allowed any communication with her friends. We were told it was useless to call or to try in any way to pacify the family. The wife of the officer who had led her to the school also went to the house in vain. This lady one day sent a messenger asking me to come to her without delay. One of the Japanese teachers and myself at once went to her. She said her husband had kicked her that morning and ordered her to have all her things ready to leave his house forever by the time he returned from his duties at four o'clock that afternoon. She was in great distress and asked if we did not think she might become a Bible woman. She said that perhaps for her lack of faith this had come to her.

THE HOUR FOR GAMES IN THE DAILY VACATION BIBLE SCHOOL

"We asked all particulars. While she had done nothing that was wrong from a Christian standpoint, or in our eyes, she had done some things that it was not considered the right thing for a Japanese wife to do. I told her I did not think God would call her to be a Bible woman, while she would have to leave her children to be brought up by those who are opposed to Christianity. We advised her to go to her husband on his return and tell him she had done wrong in some things, ask his pardon, but tell him she could not leave her children. She did so. The husband was sullen for some weeks, but after a time he consented to come with his wife to a meal here in our home. He was very fond of foreign food. I did my best to make a meal that I knew he would like. He was not very gracious all the evening, but he ate heartily. He forbade his wife going to church. I advised her to be the humble Japanese wife until his resentment would pass. He was inflicting punishment on his wife because she had caused the trouble in a fellow officer's house by leading the daughter into strange ways and doctrines.

"One day while I was in church the wife of the stubborn officer came and asked if I would tell her how to make the pudding we had for supper the last time they had a meal with us. I never took more satisfaction in giving a recipe,* even if I did leave church to do so, for I felt the winter anger was beginning to thaw and the better side of the man coming to the front. I knew that, at heart, he was an honest man and kind, but with a

*Inside information reveals the fact that this was a sweet potato pudding.

rough exterior. Weeks passed, and I heard nothing of our imprisoned girl. The afternoon Sunday school in which she had been helping seemed lonely without her. She was missed in the school, but no word of sympathy could we send. After some months, one Sunday afternoon as I entered the little Sunday school room, what was my surprise to see M. San sitting among the children as if she had never been absent, as calm as of old, smiling and happy. Not being Japanese I could but show my surprise. She said that tomorrow the lady who had led her to be a Christian would call and tell me all. She added, 'I am very happy. God's promises hold good. I was comforted by the passages of Scripture I had memorized."

"The next day the lady called. Her story was thus. 'I did as you recommended, until my husband seemed to forget all the disagreeable days of the past. I managed to get him to meet this young man of the church, who is now a student in Kansei Gakuin.* This young man has no family responsibilities. He can be adopted into the M. household and marry the daughter and become the head of the house. My husband saw what a fine young man he was, and went to the M. family and told them that he had been a fool to treat his wife as he had done, for he knew she was a better woman for being a Christian. Now as the daughter was determined not to give up her faith, would it not be better to take this young man as her husband, and forgive the girl? The old man was in a

*The large Methodist College in Kobe.

mood to do something if he could only save his face. The Oriental could not bear to lose face. He had witnessed the gentleness as well as the firmness of the daughter. Every one fell in love with the young man. In a few days we were invited to the M. house to a feast and to add our blessing to the young couple. The guests were the church members. As you know, this couple lived happily ever afterwards, and they have seen their children grow up in the nurture of the Lord, and they have now grandchildren going the same way."

SELECTIONS

The students in the Japanese Christian colleges have various backgrounds of family life and of wider experience, which color all their college work.

Home pictures are good material for rhetoric classes.

MY LITTLE SISTER

"I have a little sister of nine years old—I will describe her. She has a rather round face, a little chin, and lovely eyes and mouth. Her hair, I am sorry, is not quite black, but it is plenty. Every time I go home from the Dormitory I used to cut her hair short all the same length and tie a ribbon on the top of it. (A dark blue one becomes her best, I know).

"But about her hair I want to tell you something. The last time I went home I was surprised to see her hair cut so short that almost all her whole ears appear from under it! 'I cut it myself this time,' she said, 'only getting the help of the maid. It is far better like this.'

"She has an elder brother and she plays among his friends with him. She never cries, even when other boys might cry sometimes. Our parents feel sorry to notice her using a

boy's way of talking. But my sister's husband loves her best, and her mischief also.

"Often he will say to her, 'Oh, yes, you are a very nice, charming, lovely,' and then he adds in a small voice, 'I mean, that is you might be if you were a boy.' Then she jumps up at him and scratches at his face as well as his arms and hands. Fighting against her monkeyish pranks, he continues like this: 'Oh, yes, yes, just in such a manner as this boys often do. Have you ever seen a lady?' etc., etc.

"Our mother gave her old, black parasol to her to use as her small umbrella for rainy days. She seems so glad to have it that she carries it every day to school, caring not whether it is dry or rainy.

"Her poor mark in school is Arithmetic. Her best one is in Composition. I read some of them. She wrote many things about us her friends loving or hating, even about the very teacher's face or manner. The brother-in-law, our father and mother and I, so-and-so and our dialogues or conversations made models for her writing. There were some places I felt so sorry about, that they had to be written.

"This little sister was quite a dandy when she was very small. She used to like to change her dress more than four times a day, but she has grown a nice girl now and no more wants such foolish things as this. She wears her little kimono with her hakama (skirt) over it now to school and sometimes foreign dress, too. Would you love such a little sister?"

Ideals of service are often unconsciously shown in class exercises, and practical religion finds a place there.

A LITTLE SUNDAY SCHOOL BOY

"I know a sweet, little story about a boy—he is one of my pupils in Sunday-school. He was a naughty, restless, little boy of nine years. I shall never forget his dark, clear eyes like the stars in an autumn sky and his lovely manner when he listened.

A NEIGHBORHOOD SUNDAY SCHOOL

Taught by Kobe College Students

"One day after I had been talking about prayer I asked them whether they had any experience in prayer or not. Then he stood and began to talk. He blushed and his voice was exciting. I listened to him entirely forgetting that he was the same little boy who was holding the door when I had first tried to come into the room!

"This was his story—one afternoon he went to the mountain-side with his friends to pick some wild flowers for their painting class. While he was gathering flowers he found a frog which jumped before him, out from the bushes. He directed all his attention to it and followed where it went. But suddenly it disappeared from his sight. He went on and on, searching for it further. Then he suddenly began to look around him and he found himself alone in a dark wood which he had never seen before.

"The tears rushed to his eyes. He threw the flowers on the ground and almost he was going to cry badly, but suddenly he remembered the last lesson of Sunday-school. So he rubbed off the tears and knelt on the soft grass and lifted up his eyes toward Heaven just as his picture of little Samuel did in the lesson-paper.

"When he finished his short prayer and listened he soon heard the voices of his friends calling him. He jumped up and started to run toward the calling, and ran and ran, following the narrow path which he had not seen before. Only a little while after he met his companions, who came to search for him.

"As he, so small, was telling this story to us, I thought how he was too little to go to the hillside without some older friends."

OUTLINE OF CHAPTER THREE

The Life of a Girl in Modern Japan

1. *Child Life.*

2. *Morals, Manners and Dolls.*

3. *Girls' High Schools, Native and Christian.*

4. *Problems for Girls Who Become Christian.*

CHAPTER THREE

The Life of a Girl in Modern Japan

"Today is the day that this baby of mine
Makes the first visit to the shrine.
What shall we ask for when we pray?
That our baby be kept in health alway."

So runs a song sung to generation after generation of babies in Japan. When the baby is a month old, he is taken on a first *miyamairi,* or pilgrimage to the tutelary shrine of its village. It is the first great occasion in the baby's life. A special ceremonial dress has been made after the baby's birth—as the choice of colors depends upon whether it is a boy or a girl—and with suitable offerings the mother, and perhaps a woman relative or friend or two, take the baby for an act of devotion that is at once a parental acknowledgment and a prayer for future blessings.

1. *Child Life*

In Japan one's age is counted by the number of calendar years in which one has lived; one is always at least one year older by the Japanese count than by the American, and a baby less than a full year old may often be called two. Thus practically every other year in the small child's life there comes a stated pilgrimage. On November fifteenth is the *shichi-go-san no iwai* or "seven-five-three celebration," when all Japan

aged three, five, and seven, dresses in its best and celebrates its growing stature by a visit to its guardian shrine.

But a still bigger day to Young Japan is the day when it first goes to school. On the first of April* after its real sixth birthday, it dons its fresh school uniform, straps over its shoulder its new school-bag, and trudges forth with all the mixed joys and trepidation of the explorer of a promised land. It sits on chairs at desks in classes of fifty or so, has both men and women teachers,† with school six days in the week, pays a small tuition fee and buys its own books, and in general loves its school and its teachers with the warm loyalty of its youth. An occasional child, perhaps one in eighty, is fortunate enough to go to kindergarten.‡ The kindergarten is a recognized part of the educational system of Japan, but not compulsory. The first kindergarten was started by the government in 1875, only three years after the public school system was inaugurated. Ten years later saw the establishment of the first Christian kindergarten, the forerunner of 242 others listed with it in the 1921 statistics of "The Christian Movement in Japan." The

*The Japanese school year begins in April and ends late in March, with a short vacation before reopening. The longer summer vacation and ten days or so about New Year's divide the year into three terms.

†In 1919 the proportion of women teachers in the elementary schools was 44.8%. There were 25,625 elementary schools, with an enrolment of over eight million.

‡No statistics are available for stating the exact proportion. In 1919 there were about 52,000 children in the 612 kindergartens recorded in the official statistics. Presumably there were between three and four million children of kindergarten age.

vital importance of these Christian kindergartens will be dwelt on in a later chapter.

Primary Schools

There are very few Christian elementary schools in Japan—twenty-seven out of over twenty-five thousand elementary schools in the land. The reason is the strict requirement of conformity to government regulations during the six years of compulsory education. Few private agencies have established such schools. There is a marked tendency in recent years, however, to greater elasticity in the government system; numbers of private schools have been springing up under wealthy patronage, and Christians will find an increasing opening in this field.

The child's life in the elementary school is varied and interesting. There are the usual fundamentals in its own language, geography, and history, and in nature study and arithmetic; there are the ever-loved forms of handicraft in paper, clay, and bamboo; there are drawing and singing, and for the girls sewing. Much attention is given to physical education, and besides the prescribed gymnastics much is made of games, excursions, and athletic meets. Parents' days are great days, when the copy-books, drawings, compositions, hand-work—in fact, all available productions—of the pupils are on exhibition, and the children themselves act as receiving committee, ushers, and guides to the eager relatives and friends who come to inspect. Elaborate programs, musical and literary, are staged for visitors.

Fairy Tales

In these programs a wealth of old Japanese folk-lore and traditions is drawn on, as well as modern dialogue and song. There is the hero-tale of Momotaro, the Beach Boy, loved by all Japanese children; with his faithful followers, the Dog, the Monkey, and the Pheasant, he accomplished the destruction of a galaxy of demons and has served as a model of youthful courage ever since. There is the sweet story of the Matsuyama Mirror, from the ancient days, when polished metal was used for a reflecting surface and such an instrument was a rare possession: a dying mother had given her treasured mirror to her daughter, saying, "Whenever you are lonely, look in this box and you will find me there to comfort you." It was true; the girl found unfailing joy in the likeness of her mother in the mirror. When an uncongenial stepmother entered the family and tried to poison the mind of the father with suspicions of the girl's intentions, it was the discovery of her in the act of thus finding consolation from her mother that convinced him of her filial piety, brought the stepmother to tears of contrition, and restored the family harmony.

There is, too, the story of the Sun-Goddess Amaterasu, the ancestress of Japan,—how when she hid in a cave because her naughty brother had played a trick on her (as naughty young brothers will) and the world was troubled because of the darkness, the God of the Strong Hands pulled away the rock at the mouth of the cave, and the rooster greeted cheerily the

first rays that preceded her exit. That is why you see a rooster with a drum in pictures of the rising sun—the drum having been used by the other gods and goddesses to make merry and entice the peevish goddess out. This myth of an eclipse, and others from the thousand years of stories that antedate real history, are a vital part of a Japanese child's education and are taught as history not only to the children in the primary schools, but to their older brothers and sisters in secondary schools as well.

When the modern educational system was founded in 1872, and an Imperial Rescript established the standard that "henceforward education shall be so diffused that there may not be a village with an ignorant family, nor a family with an ignorant member," the Department of Education made no sudden break with the past in the teaching of the nation's origin. To have knocked out the foundations of the national faith without providing a constructive substitute might have threatened unknown evils to state and society. In the building of a distinct nationalism through the agency of the public school system, the old religious ideas of the divine origin of the Imperial line and of the nation seemed to the educators indispensable. In spite of the progress of knowledge and the influence of thought from the West, this system of teaching mythology as history still prevails; and teachers who from their own higher training and wider reading are familiar with the critical attitude of modern thinkers toward ancient stories of origins still follow the beaten track and teach

what is set before them. This condition, however, cannot long stand out against the new spirit of internationalism that is invading Japan; and Japanese voices are being raised in protest against it.

Mythology vs. History

Writes a Waseda University professor in a recent magazine;* "What an anachronism it is to depend upon mythology for ancient historical facts! . . . It is narrow-minded of Japanese historians to hunt up the source of Japanese mythology in Japan only. Now is the time when mythology should be released to a wider sphere. As the history of Europe cannot be solved in Europe only, so Japanese history requires explanations not confined in Japan alone . . . What is seen in Japan's ancient history has been found in histories of the South Sea Islands and many other places. We should not limit our research to the small space which now forms our territory . . . Even school children know that there must be a gap between history and mythology, although they cannot define it like learned men. To begin the first page of history with mythological stories is old-fashioned and false . . . We want to know everything about our ancestors exactly as they were, and trace the true course of our progress."

2. *Morals, Manners and Dolls*

A study in Japanese schools that deserves special mention is *shushin,* or morals. This subject in speci-

*Kaiho, Jan., 1922. Translated in the Japan Advertiser.

ally prepared graded text books is carried through both elementary and secondary schools, and covers not only the two fundamental national virtues, but a long list of others, as kindness, truthfulness, thrift, diligence, unselfishness, care of others' property, public spirit. I once saw a lesson in *shushin* taught dramatically to a class of the third or the fourth grade. The story was of two children on their way home from school; one breaks the thong of her wooden clog and has to stop; the other one assists her by taking her bundles and helping in a temporary mending of the thong with some available bit of cord. The teacher called up little girls in couples and had them go through in pantomime in front of the class the scene of kindly helpfulness.

Shushin

The formal basis for the teaching of *shushin* is the Imperial Rescript on Education. This document was issued by the beloved Meiji Emperor in 1890 and embodies the ideals for national and individual character as developed from Confucian ethics. It is not only studied in the class-room, but read with ceremony at special school exercises on the "three great holidays."* The reading is preceded by the singing of the national

*These holidays are: New Year's Day, when all Japan adds one year to its age, and a new page of life is turned with the *shihohai*, the worship of "the 800,000 gods" in the four quarters of the compass—for Christians the worship of the one all-comprising God in a church service—on the first day of the year; Kigensetsu, February 11, the anniversary of the founding of the Empire in 660 B. C. and of the promulgation of the modern constitution in 1889; and the Day for celebrating the Emperor's Birthday, October 31. (The real birthday is August 31, but the national celebration is in the autumn.) In girls' schools, the Empress's Birthday, June 25, is also observed.

song, *Kimigayo;* the audience remains standing while the scroll is respectfully removed from its silk wrappings in a specially prepared box, and listens with bowed head to the impressively intoned reading by the principal or the head teacher. An effective song of response is frequently used in girls' schools to close the ceremony. It may be remarked in passing that there is nothing in this Rescript in any way conflicting with Christ's teachings. It is read at these functions in Christian schools as well as in all others.

Besides the formal teaching of morals, there are the things that everywhere in a girl's life help to develop valuable traits of character. Her games, often played on the street with a companion or two,—tossing bean-bags in intricate ways in a sing-song counting accompaniment, battledore and shuttlecock (the New Year game), hop-scotch (even with clogs!), blind-man's-buff, jumping rope, tag,—all help to perseverance and friendly competition. Her doll-plays include tea-parties and dressings up and lullabies; Japanese dolls have one enjoyment which the dolls of the West do not have— riding on their mothers' backs like real babies! Sometimes a cushion is rolled up and tied on the little girl's back as preparation for carrying the baby brother or sister with whom she is soon to be entrusted. With introduction of the baby carriage and of knowledge of the laws of hygiene, however, the carrying of the babies on the back has considerably diminished among the upper classes.

Fascinating Festivals

The daily doll-plays have, as everywhere, their inherent value for developing the domestic instinct. There is, besides, an annual doll-play that is very dear to the Japanese child's heart, and that speaks of patriotism and beauty as well as of home life. That is the ancient Dolls' Festival on the third day of the third month. For that day the precious historic "dolls" or statuettes are taken out of the storehouses and set up on carefully arranged tiers of shelves—the Emperor and the Empress above in the stately glory of their ancient robes; the Prime Minister of the Left and the Prime Minister of the Right, and the court ladies in gorgeous attire; then five court musicians with their quaint instruments; and below, the vases of peach blossoms, and the feast of special cakes, white, red, and green for this festival, on dainty stands with all the miniature charm of dolls' tea sets in the West. Other lesser figures may be added *ad libitum* to the display. No wonder the little girl's heart swells within her breast during the few precious days when these treasures are brought out to view, and she and her friends gather to enjoy them and have their little parties at one another's home. But even this pretty domestic celebration has had to be attacked by the temperance societies, because one of its main delicacies is the *shirozake,* a modified form of *saké,* from which a child might readily acquire his first taste for alcoholic liquor.

The little girl will join her brother in the celebration

of the Boys' Festival, too, on the fifth day of the fifth month, and will share his pleasure in the statuettes of ancient warriors, and in the great cloth or paper fish that float in the wind from the high pole where they have been strung—one for every boy in the family—to inspire him with the same perseverance in overcoming difficulty that the strong-backed carp displays when he swims up a waterfall.

Then there is the *O Bon,* that beautiful expression of the world's universal feeling for its dead. It is the Japanese Hallowe'en on the sixteenth night of the seventh month. The family graves are weeded and tidied in preparation, fresh offerings of flowers are laid there, fires are set and illuminations made to light the way of the spirits to their old haunts and back. The immortality of the soul is no new idea to the Japanese child.

3. *Girls' High Schools, Native and Christian*

The completing of the six years of compulsory education marks an epoch in every girl's life. Although the upper and upper-middle classes now generally send their daughters either to the higher elementary school for two years more, or to a secondary school of some sort—industrial, commercial, normal, household science, or regular high school—the large majority of the four million girls in the elementary schools to-day will have no further formal education except training in sewing. Many of them go to work in their own homes, helping with the house-keeping and the care of

younger children, or helping in the family business, whether it be shop-keeping, farming, or one of many of the petty trades still conducted in an individual way in spite of the modern tendency to swallow up small business into large. Home industries there still are, though these have been much reduced by the introduction of factories. The raising of silk-worms in the home occupies multitudes of women and girls in certain districts of Japan; the pasting of match-boxes, matting-weaving, dyeing, embroidering are some of the ways of money-making at home. Many go out as nurse-girls or house-maids, many enter factories, especially silk and cotton spinning and weaving establishments.

Six hundred and eighty-two thousand girls are included in the Home Office report on child workers of all sorts, and 96,000 girls under fifteen years of age out of a total of 763,000 female employees were at work in factories at the end of 1918. Twenty thousand three hundred and ninety-eight girls under eighteen were in training for *geisha* or dancing-girls.* Of those who have had a little more education, many go into telephone offices, or ticket offices, or take brief training for clerical positions in business houses. A large factory may run its own training courses for such girls.

We hope in a later chapter to get glimpses of the life of some of these workers. Let us now follow the 120,-

*See Dr. S. L. Gulick's "Working Women of Japan" for interesting chapters on women in these various occupations.

000 more fortunate girls in the high schools of today, where body and mind are being developed for a larger service to their generation. They carry a heavy schedule of thirty hours of class work a week, of which generally three are gymnastics, two singing, one drawing, one Japanese penmanship, and four to eight sewing—for a girl should learn to make all the hand-sewed Japanese garments of man, woman, and child, and besides learn to use a Singer sewing-machine!

Hard Study Called For

Then she must have elements of all the sciences, and must study the history and geography not only of Japan and the Orient, which, of course, come first, but likewise, though only in outline, that of Europe and North and South America. For mathematics, she continues arithmetic with a little abacus practice on the side, has elementary geography, and does or does not touch algebra, as her school happens to prescribe. Her study of her own language, in graded readers with a wide variety of material, involves learning many Chinese characters that are even more fundamental to Japanese literature than Latin is to English. In fact, the study of Chinese ideographs cannot be called that of a foreign language, so incorporated has it become. The girl's foreign language is English, generally two or three hours a week, required in some high schools, elective in others, but growing in importance as Japan's contacts with the West increase. Domestic science gives the girl practical experience in cooking, laundering, and household accounting; besides, her

school tasks include taking her turn at cleaning classrooms and halls; and in some government school dormitories the students themselves have charge of providing and cooking their meals, and running the household expenses.

The domestic and social side of her training is often further promoted by the girl's parents, by the addition of private lessons in music, flower arrangement, and ceremonial tea. Some of the high schools provide these subjects as electives. The *koto,* that has had in Japanese society the place of the piano in the West, is a long, thirteen-stringed instrument laid on the floor, while the player, sitting on her feet on a cushion behind it, uses plectrums on thumb and two fingers of the right hand to pluck the strings. with the left hand free to adjust bridges and press strings to alter pitch. It traditionally takes seven years to learn to play the *koto* well. Flower arrangement in any one of several recognized systems, and the tea ceremony, of which there are different schools, demand also many years of practice for perfection in detail. Both arts require a high standard of patience and self-control and, when mastered, become an expression of poetry in human life. Like all meditative graces, they are suffering from the rush and pressure of the modern active life, and their elaborate forms of a more deliberate age are being abridged to save at least something of their essence to the social world of today.

It is in the item of girls' high schools that the Christian movement of Japan has made its largest numerical

contribution to the cause of education. There are fifty-four Christian girls' schools of secondary grade, chiefly mission schools, a few being Christian schools under Japanese support and control. Their total enrolment is about 13,000. The entire number of girls' high schools,—public and recognized private schools—is 455, with an enrolment of about 130,000.

Religion Not Taught in Public Schools

Thus the Christian schools represent about one-tenth of the high school education of girls in Japan. They are chiefly schools of recognized standing with the Department of Education, of two types: one type identical with the government high schools, the other "equivalent to" a government high school. The former type, conforming completely to the national educational system, has no religious teaching in its curriculum or formal school exercise. By a fundamental prohibition of religion Buddhism, Shintoism, and Christianity are alike excluded from government schools. Mission schools of this type have their Bible classes and religious meetings voluntary and out of school hours. The second type has Bible teaching in its curriculum and required chapel attendance, sometimes even required attendance at church or Sunday school, and a little more freedom in its courses and textbooks. The strong point of a mission school, besides its religious training, is its English teaching, as it has one or more foreign teachers and few of the purely Japanese schools do; and often a mission school offers special advantages in instrumental music. Piano and

FIRST CLASS IN TRAINING FOR SOCIAL SECRETARYSHIP SERVICE, Y. W. C. A.

the reed-organ, particularly the former, have grown into great popularity in recent years with a corresponding growth in the appreciation of western music.

When mission schools started in the '70's,* they were pioneers in girls' education. They had the field so largely to themselves at first that they went their own way and enjoyed a fair degree of prosperity during the years when Christianity and things foreign were popular. Then in the '90's came the nationalistic reaction when western civilization and thought were at a discount and the Christian movement seemed to suffer a check. Attendance at Christian schools fell off; some were even closed. With the revision of the treaties with the West on the eve of the new century the tide turned, but mission schools found that they had been losing ground in more ways than mere numbers. The government school system had been perfected and every large center had its well-equipped girls' high school with systematized course and licensed teachers.

Mission Handicaps

Most mission schools had no standing with the government except a permission to exist, and few if any teachers with government licenses. Their equipment was not up to date nor their constituency such as to make them known. Of course, there were shining exceptions, but in general the first decade of the century was a time of mission schools' waking up

*Ferris Seminary, Yokohama, started in 1870 by the Mission of the Reformed Church in America, was the first Christian girls' school in Japan.

to the competition they had to face, of their asking their home boards for increased appropriations for better equipment and for improving the teaching force. Without these things they could not secure government recognition; and without that recognition their graduates were handicapped in entering higher schools or seeking teaching positions. Now the majority of mission schools have the essential recognition; they have received impartial, or even kindly, treatment from the government; their value for character training is recognized beyond their circle, and in these days of pressure for educational opportunity some mission schools in large cities, like the purely Japanese schools, are rejecting hundreds of candidates annually for lack of room.

4. *Problems for Girls Who Become Christian*

The celebration of the national holidays presents no religious problem to Christian schools. The "Three Great Holidays" have already been mentioned. The four holidays of a distinctly religious nature are not observed by any special ceremony at school. These days are the two equinoctial festivals for the worship of the imperial ancestors, and the two harvest festivals, the first in October when the new rice is offered to the gods, and the second in November when the Emperor first formally partakes of the new rice. This festival, November 23, has been appropriated in some mission schools as a Thanksgiving Day, and a near Sunday is being increasingly observed among the

churches as such an occasion. On these four holidays the Emperor in a representative capacity performs for the nation certain ceremonies, within the imperial palace shrine, to the Sun-Goddess and the imperial spirits.

Emperor Worship

A nearer problem is the question of reverence or worship paid to the portrait of the Emperor in a Japanese school. Some mission schools have no picture of the Emperor, declining the honor as one involving too great a responsibility. The ceremonious care that must be given to such an object is a burden not to be lightly undertaken. The question whether the reverence paid to it is worship or not has agitated many a conscientious heart, but the general opinion now is that it does not compromise a Christian to take part in such a ceremony. The Japanese word *ogamu,* "to worship" like the Greek word in the original of Revelation 3:9, does not define the theological status of its object. Neither does the act of bowing, in a country where bowing is a universal form of greeting and of expressing reverence. The one act definitely limited to worship is joining the palms of the raised hands and bowing over them. This I have never seen done in a school when students were bowing to the Imperial portraits. The educational authorities claim that ceremonious reverence to the Emperor is not a religious, but a patriotic act. A similar explanation must be given when schools are ordered to take their pupils for worship (?) at a shrine. There are many deified heroes in Japan somewhat like the canonized saints in

Europe; only, in Japan the line between deities and the heroic dead is very faintly drawn. The undiscriminating mind reveres both as something superhuman. The Christian Japanese discriminates and continues to revere.

Dealing with Superstition

The problem to a Christian and to a mission school and its solution are illustrated by this incident related by the late President Takagi of Aoyama Gakuin (the Methodist Episcopal men's college in Tokyo):

"There is a shrine in the city district where I live, and once they came around through the district to collect subscriptions for repairs on this shrine. I said, 'I don't know what this shrine is in honor of, and, being a Christian, I cannot contribute to what I don't know about.' So I asked the collector to wait until I could investigate. I went to the Bureau of Religions in the government and looked up the history of this shrine. I found that it was in reality a double shrine, one part being dedicated to an ancient hero, one to *oni no ko,* 'the demon's son.' I told the collector that I would gladly help to preserve the memory of the patriot honored at the shrine, but as a Christian I could not share in the worship of the demon's son; and, as the two seemed bound together in this case, I must decline to contribute."

An intelligent attitude like this hastens the passing of superstitions. It is a temptation in Japan as elsewhere, either to conform to prevailing customs or attitudes because that is the path of least resistance, or

ATHLETIC LEADERS, TOKYO COLLEGE

to break with them entirely and be a social iconoclast. In moral matters the modern Christian, like the chosen people of old, must hear the word, "Come ye out from among them and be ye separate." But in the opinion of many, both missionaries and Japanese Christians, there are questions of national tradition or theological import where severance is non-essential; where the Pauline gift of "discernings of spirits," by discriminating between the good and its alloy, the permanent and the temporary in Japan's inheritance from the past, may best promote the coming of the Kingdom of God.

A mission school girl has thus summarized her understanding of the problem: "There was also hero-worship in Greece. Christianity treated it as follows: God gives certain men a special power to do His will. Therefore, they are only the representatives of God's power. We are all right to reverence the heroes, but we must not forget that above them is God who controls over us and over the universe."

An illustrative incident occurred last year, when schools all over the nation were invited to contribute to the repair of the Kashiwabara Shrine, the shrine that marks the traditional grave of the Emperor Jimmu, the founder of the Empire. In one of the mission schools to which the appeal came, it was treated as an educational opportunity. The cause was presented and a Japanese pastor was asked to speak in chapel on the meaning of the contribution and the modern change of attitude towards the great dead from the

ancient Shinto conception of their deification to the Christian one of grateful admiration and reverence. Voluntary subscriptions from teachers and students were then forwarded in the name of the school.

Another Japanese pastor, one trained at Princeton, said to me a few years ago, "I believe that a Christian girl in an old-fashioned home can often give a stronger witness to her Christianity by doing the filial task assigned her of placing the daily flowers and offerings before the ancestral tablets in a true spirit of service, than by calling the whole thing heathen and refusing to have anything to do with it."

There is a class of ideas, however, that is merely evolving out of a religious status into that of folk-lore or convention. The Seven Gods of Good Luck, for instance, are being (like the gods of Greece and Rome in the West) used for decorative purposes, even on mercantile symbols or advertisements. The gate decorations at New Year's time include, besides emblems of long life and prosperity, the tufted straw rope hung on shrines, sacred trees, etc., in the ancient Shinto worship; yet I have recently seen this used on the gates of Christians who evidently thought of it as nothing more than a form of conventional art.

What of Incense Burning?

In a Christian girls' school it once happened that the funerals of two students came on the same day. Both funeral services were in Buddhist temples, and to each a group of students went under the chaperonage of a Japanese Christian teacher to pay their last tribute

to a school friend. In each service, as usual, there was given at the close opportunity for friends to go up to the casket, bow, and sprinkle incense on the brazier before it. The teacher in charge of one group permitted her students to join in this act; the one in charge of the other group did not. On returning to school, notes were compared and much discussion followed as to the meaning of the burning of the incense. The discussion was finally closed with the opinion of the resident Japanese pastor that incense-burning in this case was merely the conventionalized form of greeting to the departed, like laying flowers at a grave, and that it did not signify necessarily worship. The difference of opinion among Christians themselves on points like these is one of the signs of the transition of thought through which the age is passing, and of the conflict of ideas old and new amid which young Japan is feeling its way.

Most of the students in Christian schools are not from Christian homes. Their parents have sent them for one of several possible reasons: because the local government school was full and could not take them; because some friend had a daughter there, or the girl wished to go with a friend; because the English and the music attracted them; because they thought religion was a good thing for women; or because they had seen the fruits of Christianity and really wanted it. Some do not care if their daughters do become Christians; some hope they will not, and use pressure to dissuade them if they show tendencies that way.

The main reason for fearing a girl's conversion is that it might endanger her marriage chances; and, in any case, it would introduce a divergent element in the home-life, which usually connects its joyful occasions with Shinto ceremonies, and its funerals and death anniversaries with Buddhist ones.

The Conquering Love of Christ

There is a power in the love of Christ, however, that overcomes these obstacles; and when the girl, responding to that love under the guidance of a Christian teacher, comes to the point of making a life decision to follow Christ, she is ready to be patient, to wait and work and suffer, if need be, that her parents may be brought to know and share that love with her.

One girl who had made the decision for herself had asked her father for permission to be baptized, and had been refused. She waited a while, going on in school, and asked again with the same result. She continued to ask at intervals, however, and finally, when she felt that he was weakening, she made consent easy for him by writing home from the school dormitory, "There is to be a baptismal service in the church week after next, and, if I don't hear from you before that, I shall know that you are willing I should be baptized then." He availed himself of this means of escape and failed to answer the letter. The daughter and a younger sister were the means of bringing him later on his death-bed to a joyful, personal sense of the love of Christ. She and her husband are now officers in

the Japanese Salvation Army, with a happy, little family of soldiers growing up around them.

Of the thousands of girls who have gone out of these mission schools to homes all over Japan, many of them wives of pastors or teachers, many of them influential in the churches of their locality, helping to leaven with the leaven of Christ the life about them,—of these volumes might be written. Most of those who have stayed in a mission school long enough to graduate are professed Christians. But the many who have stayed only a short time will never forget the impress of the Christian ideal that came to them there. They are different because they have been there.

The average Japanese girl is married at about twenty years of age. If she has been to high school she takes a year or two after graduation for special training in sewing or cooking or both, in preparation for the marriage that her elders are seeking for her. As the male population of Japan exceeds the female, there is a potential husband for every normal girl; and she looks forward with all of a maiden's high hopes to the bridal day of her dreams.

SELECTIONS

In the religious development of a student the yielding of the will is sometimes a late step, coming long after intellectual conviction of the truth of Christ. The following extract is autobiographical, although written in the third person. It is the story of an orphan who had fought loneliness and ill health all her life, and had entered a Christian college after graduation from a secular high school. At the time of these extracts, her years in a Christian atmosphere had led her

through a number of preliminary struggles. Her faith has now stood many a later test successfully—even radiantly.

How One College Girl Became a Christian

"After all the blinds of the dormitory had been shut up and all the lights were put out, in a room of the teacher's building, a gloomy-faced girl and her dear friend were talking quietly. Those days she looked so gay and joyful that everyone who saw her was surprised by such wonderful change, but that night her old gloomy self came back. . . . She was downcast and was ready to give up her hope. Her friend, with all her heart, encouraged her and told her to hold on until next summer. She told how Miss S. prayed for the girl almost every night, and how many other kind persons were thinking of her and trying to make her happy. The long continued prayer of Miss S. of which she was told for the first time that night gave light to her darkened heart. All through the night she worried, and thought and thought without sleeping. Next morning she looked bright and cheerful, for she came to think that the only way to return the kindness and love of those persons was to try to be happy herself and to be a source of joy to them all. . . .

"The tenth of January she called on her friend who asked her to make a nice Christmas present (of deciding to be a Christian) to Miss S. who was coming back.

"'NO,' she cried, 'I won't.' The spirit of obstinacy and insubordination rose up suddenly and that night she came home saying all the words she could think of, to refuse her friend's request. All the way home and all through the night she repeated to herself, 'No, I won't, I can't, no, I will never do as long as I live.' . . . . She thought as if the sentence, 'I will never do,' were the only protection that she had against a great unknown power which seemed for her to have begun to conquer her. She folded her arms tightly upon her bosom as if to refuse to open her heart to God.

"That night while she was taking her bath, still repeating

the same words, the water reminded her of the words which the greatest English poet, Shakespeare, said:

'There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune:
Omitted, all the voyage of their life
Is bound in shallows and in miseries.'

"All had been prepared for her by that time to accept God and her soul cried, 'Is it not the best chance that has come now? If I lose this opportunity when shall I have another?' Miss S.'s letter which she received that very day seemed to whisper to her not to lose the tide that came. Still she heard the cry of her bad impression, 'I will not,' which was the greatest hindrance that she ever had. As I have stated, when she was a little girl she heard most of her friends talk scornfully of Christianity, and knew that they did not like even to walk along before the houses where the Christian families lived. It had deeply impressed her little heart and feeling against the religion was so intense that it was the hardest thing for her to surrender herself to Him whom she hated and despised. . . . . .

(The next morning she found two of her teachers) . . . . "All three were seated but she could find no word to express her determination and was silent until the two guessed what she had to say. I don't understand fully why she said to them, 'I am not happy.'

"She had two weeks before she received baptism. During these weeks she had the feeling which she herself could not express, not happy, yet not unhappy. She felt to have been conquered, but she also heard the cry of triumph within herself. Her heart became restless and could not study quietly; She tried to pray, but she failed. She could not feel the presence of God whom she knew and believed that He is in this universe, yet He seems to her far distant.

"Finally, the last critical time came when her worst self tried to restore her. In the Friday night the minister told her to profess that she would believe in God with feeling as

well as reason. She was convinced that Christianity was the final and highest religion, but she did not like to believe in Him emotionally. She was disappointed and she looked as if the whole world were against her. . . . .

"The day came that she will never forget through all her life; the day when she was to express publicly that she accepted Christ as her Friend and she would become a child of One Father. It was a rainy day and her heart was dreary as the day, yet in the depth of her heart she rejoiced that she came to receive baptism before those who loved her. Thus she was born into the Christian world. A few days later she succeeded in prayer. She became able to talk with her Father freely and often. The strong power came into her heart. She enjoys being with her Father and talking with Him."

Tei Uyeda | Shige Nagai (Baroness Uryu) | Sutematsu Yamakawa (Princess Oyama) | Ume Tsuda | Ryo Yoshimatsu

THE FIVE PIONEERS OF 1871

This photograph of fifty years ago has had to be retouched by the imagination, because the original was too faded to reproduce well. The Japanese themselves laugh now at the fancy head-dresses and the heavy padding round the skirt-bottoms

OUTLINE OF CHAPTER FOUR

Women's Colleges in Japan

1. *Opposition to Higher Education for Women.*
2. *Five Girl Pioneers of 1871.*
3. *Japanese Colleges Defined and Classified.*
4. *Seven Non-government College-grade Schools for Girls.*
5. *Christianizing the Student Body.*

CHAPTER FOUR

Women's Colleges in Japan

The Japanese girls are capable, have good minds, and some of them are very talented. But as the result of the old training they lack self-confidence and initiative and, above all, strength of will. Yet to encourage these, as some would do, without the basis of religion and specially Christianity, and without the development of mind and the reasoning powers, brings in the greatest elements of danger. What is needed is the growth of the spiritual life, a real training of the understanding, moral teachings that fit the new conditions of life in modern Japan, and which would develop a realization of the possibilities that come with freedom—in a word, Christian education on higher lines.

—Miss Ume Tsuda

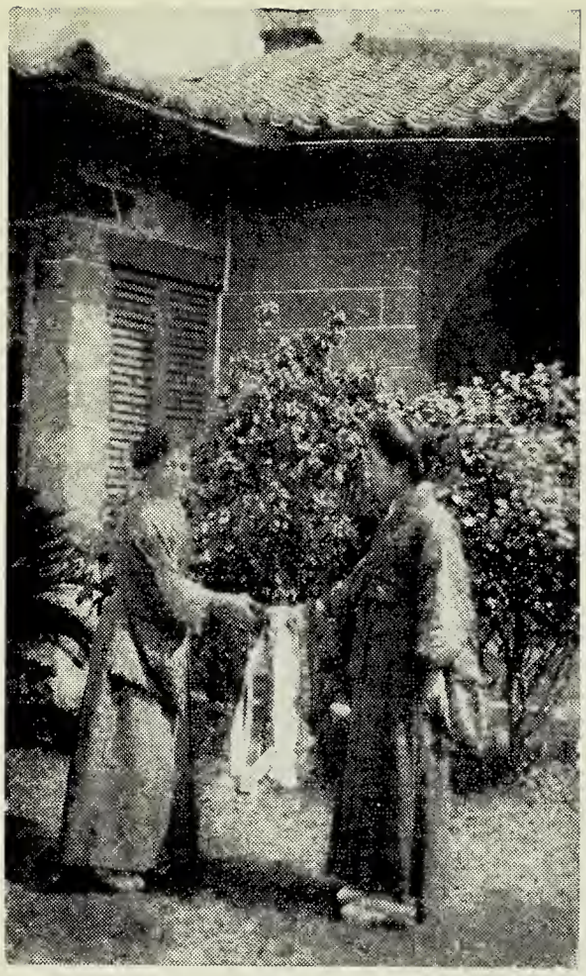
When it is remembered that not until 1873 the removal of the anti-Christian posters, which studded Japan from one end to the other, was ordered by the Japanese government, we may well marvel at the present advance of essentially Christian ideals among the people.

One famous article of these posters reads as follows: *"So long as the sun shall continue to warm the earth let no Christian be so bold as to come to Japan, and let all know that the King of Spain himself, or the Christian's God, or the great God himself, if he dare violate this command, shall pay for it with his head."*

1. *Opposition to Higher Education for Women*

Up to the time when Japan's closed doors were opened to Christian civilization a truly Oriental contempt for and enslavement of women characterized the nation at large. And it has been no easy thing to open the Japanese mind to the conception of social and intellectual equality of women with men. Hence, acceptance of a demand for higher education of Japanese girls has won its way somewhat gradually. Even today there are deprecating voices raised against college work for women, especially when anything like a fund campaign draws special attention to a higher institution. A mission school, laying its early foundations for woman's education, was warned: "With your English work you are merely training up concubines for unprincipled foreigners in the port cities." "Your girls walk like men," was one very serious criticism brought against pupils of one pioneer girls' school. At a commencement in the early eighties it was decided that it was altogether too forward for a student to read a graduating essay facing the audience; to read it herself was almost too much; but a compromise was found in her reading it with her back to her listeners.

Those days are long since flown. The still relatively early marriage age is now the main hindrance to a capable student's higher course. Many more enter than graduate, and the chief reason for this large student mortality—with the exception of ill health—is that even a very successful student may be taken out of college within a few months of graduation because



THE BUCKET CEREMONY AT KWASSUI COLLEGE

The name Kwassui means "Living Water," and the ceremony on Class Day symbolizes the passing on of the spiritual "Living Water" from the outgoing senior class to the incoming one. Holding the special "Bucket," to whose handle are tied the school colors and those of each graduating class which has participated in a similar occasion, the representative senior makes a speech, charging the junior class to cherish the Kwassui spirit—all the high ideals of womanhood and Christianity with which they have been imbued—to keep the "water" pure, and to give to all their sisters to drink at every opportunity. Then the Senior passes the bucket to the Junior, who in receiving it, replies in like vein, promising for her classmates al that has been required of them. The "Bucket" is then put away in a safe place until the succeeding commencement

GROUP OF MARRIED WOMEN COLLEGE STUDENTS

just the right match has been found for her and her fiancé's family cannot wait.

"Do your college graduates really find husbands?" asked a reporter at a dinner given to newspaper men by a Christian college on a publicity campaign.

"There are two kinds of young men in Japan today," replied a Japanese Christian professor. "One kind still wants the former style of child-wife whom he can mould to his own tastes and will. The other kind wants a wife who will be an intellectual companion. That is the kind who tries for our graduates."

Two Normal Schools

The Woman's Higher Normal School in which both Baroness Uryu and Miss Tsuda taught in those early years is still the highest type of educational institution that the government has established for girls. There are two of these schools, the older one in Tokyo, established in 1874, and that in Nara, started in 1907. They are sometimes called "normal colleges." From these go out the majority of women teachers* in the girls' high schools over the land. The regular course is four years above the four-year high school, and trains teachers for all the ordinary branches of a girls' high school. Until recently, it did not give enough training in English to license its graduates for that branch; but it is a sign of the growing demands for that language that in 1922 the Department of Education gave to the Tokyo Higher Normal School its first

*There are over 3000 more women than men.

English licenses, for graduates of a special English course.

This government provision for one type of women's higher education has been of inestimable value to woman's progress. It has developed her powers and helped her to a large place in one of her most appropriate vocations. But it has been left to private, mainly Christian, enterprise to pioneer the real college work for Japan.

2. *Five Girl Pioneers of 1871*

It was a great and new thing when one day in 1871 a little group of Japanese girls left their native land to get an education in America.

Japan's school system had not yet been inaugurated, her foreign intercourse was still young, and Christianity was still a forbidden religion. But Count Kuroda, minister of colonization in the government of that day, had a vision that educated women were going to be needed in the building of New Japan; and with his far-seeing wisdom five promising girls of good connections were selected to be sent abroad. It was recognized as of sufficient moment to have the Empress herself before their departure grant them an audience from behind a screen, whence she presented them with gifts of red crêpe and cakes. They were given minute instructions as to the principles of their conduct in America and were under contract to promote the cause of women's education on their return.

The five, ranging from seven to fifteen years of age,

were taken to Washington and placed in charge of the Japanese Legation. They knew no English and were for a while quite by themselves, cared for by hired attendants. Those first months were indeed a homesick time. One for health and one for family reasons returned to Japan before the year was out, and one of these died young. The three others found resting-places in happy homes and schools in Washington, New York, and New Haven. They remained long enough to accomplish the purpose of their going, becoming Christians, and returning to give rich service to their countrywomen.

Number One Marries Prince Oyama, Japanese Commander-in-Chief

Sutematsu Yamakawa, who was eleven years of age when she went to America, graduated with laurels from Vassar College in 1882 and returned to Japan. Those who had hoped that she would specialize as a leader of new women in Japan were disappointed when she was married the next year to General Oyama, later Field Marshal, Commander-in-Chief in the Russo-Japanese War, and Prince by imperial appointment. But her place of influence in one of the leading homes of the nation, bringing up her two sons and four daughters; managing the family property with unusual skill, even to the reform of certain agricultural lands that greatly increased in productivity under her method; carrying with grace the heavy social responsibilities—sometimes of an international nature—that her position brought her:—this place of influence could

not have been adequately filled by one of lesser capacity and training. She died in 1920 at the age of sixty, leaving a fragrant memory behind her.

Number Two Marries Baron Uryu, Naval Commander

Shige Nagai, a year her junior, specialized for three years at Vassar, in modern languages and music, graduated from its music course in 1881, and returned to Japan a year sooner than Miss Yamakawa. At once the Department of Education engaged her services for the promotion of musical education. For fifteen years before and after her marriage she taught music in both the Woman's Higher Normal School and Tokyo Music School. Her husband, Admiral (later Baron) Uryu, is a graduate of Annapolis and as commander of the Second Squadron in the Russian War achieved a brilliant success at Chemulpo. Baroness Uryu, like Princess Oyama, fills an important social position; and with this she combines an active interest in educational affairs.

Number Three, Ume Tsuda, Becomes Famous Educator

The third and youngest of the group, Ume Tsuda, spent eleven years at school in Washington, D. C., in studying English literature in addition to high school graduation, and, returning to Japan, was at once employed by the Imperial Household Department in the home of Prince Ito as interpreter to his wife. When the Peeresses' School for the daughters of the nobility was founded in 1885, she was engaged as teacher there, and in 1889, while keeping her position, was sent abroad for three years of further study, this time at

Bryn Mawr College. On her return she accepted an additional post of teacher in the Woman's Higher Normal School. A later vacation trip led her to the Convention of the International Federation of Women's Clubs in Denver, and then to England for the study of education there. In 1899 she resigned from her teaching positions and in 1900 founded the Eigaku-juku, a school of English for girls, which has steadily prospered and is one of the strongest educational influences for women in Japan. In 1913 Miss Tsuda was delegate to the World's Christian Student Federation Convention in America. She has prepared many books for the use of students of English and through both her personal Christian character and her teaching and administrative ability she has left a permanent imprint for good upon not only the hundreds of students who have passed under her care, but upon the whole progress of woman's education in Japan. She is now living in retirement on account of ill health.

The fifth of these pioneer girls was, after her return to Japan, long lost to the knowledge of the rest. By an interesting accident one of them found her a few years ago, living in obscurity in a humble part of Tokyo. After her discovery the group held a memorable reunion discussing their early and later experiences. But whether distinguished or obscure in her career, each of these pioneers helped to blaze the way for the woman of New Japan. When they crossed the Pacific in the side-wheeler with the Iwakura Embassy they

were crossing a bigger barrier than a mere ocean in going out for a higher education.

3. *Japanese Colleges Defined and Classified*

We must now answer the mooted question, What is a "real college?"—or rather, define the sense in which the term "college" will be used in this presentation of colleges in Japan. For convenience we will assume that content of courses and methods of study suit the maturity of the student's age, and will use here the purely mechanical standard of measurement represented by the total number of years of schooling presupposed for graduation.

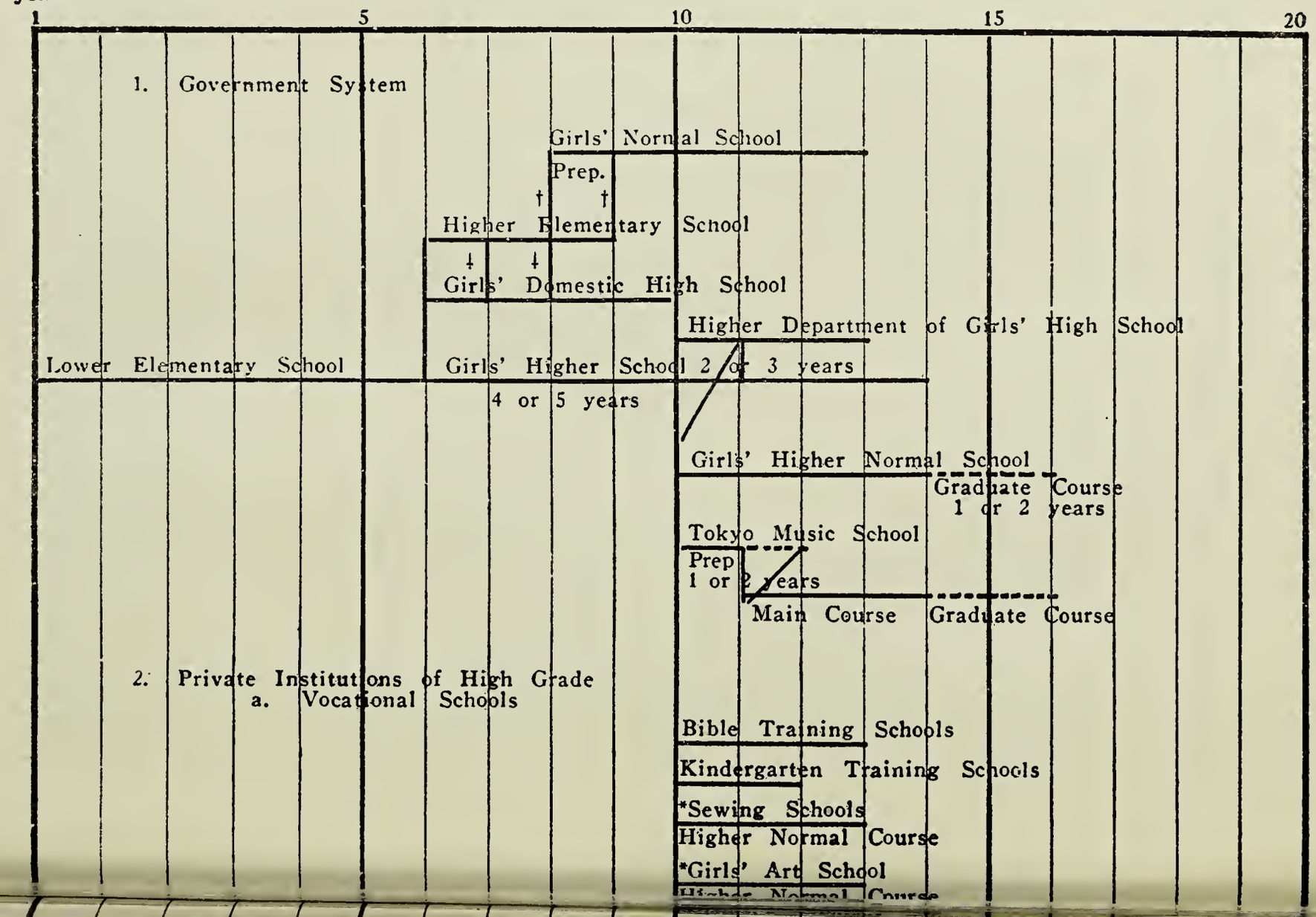
If an average American college girl has taken eight years in the grammar school, and four in the high school, she graduates from college at twenty-two after sixteen years of formal training. A Japanese girl has six years in the elementary school, four or five (there are many schools of each type) in the girls' high school, and three or two in the higher course that was incorporated in 1920 in the national education system. This higher course, completed after a minimum of thirteen years of schooling, marks the end of the government provision for general education. The natural sequence will be, on the analogy of the system for men, a three-year *daigaku,* "university," course, for more specialized study. As this grade of work has not yet been standardized by the government, private institutions have worked out their own courses and developed their specialties as they liked, and there is consequently

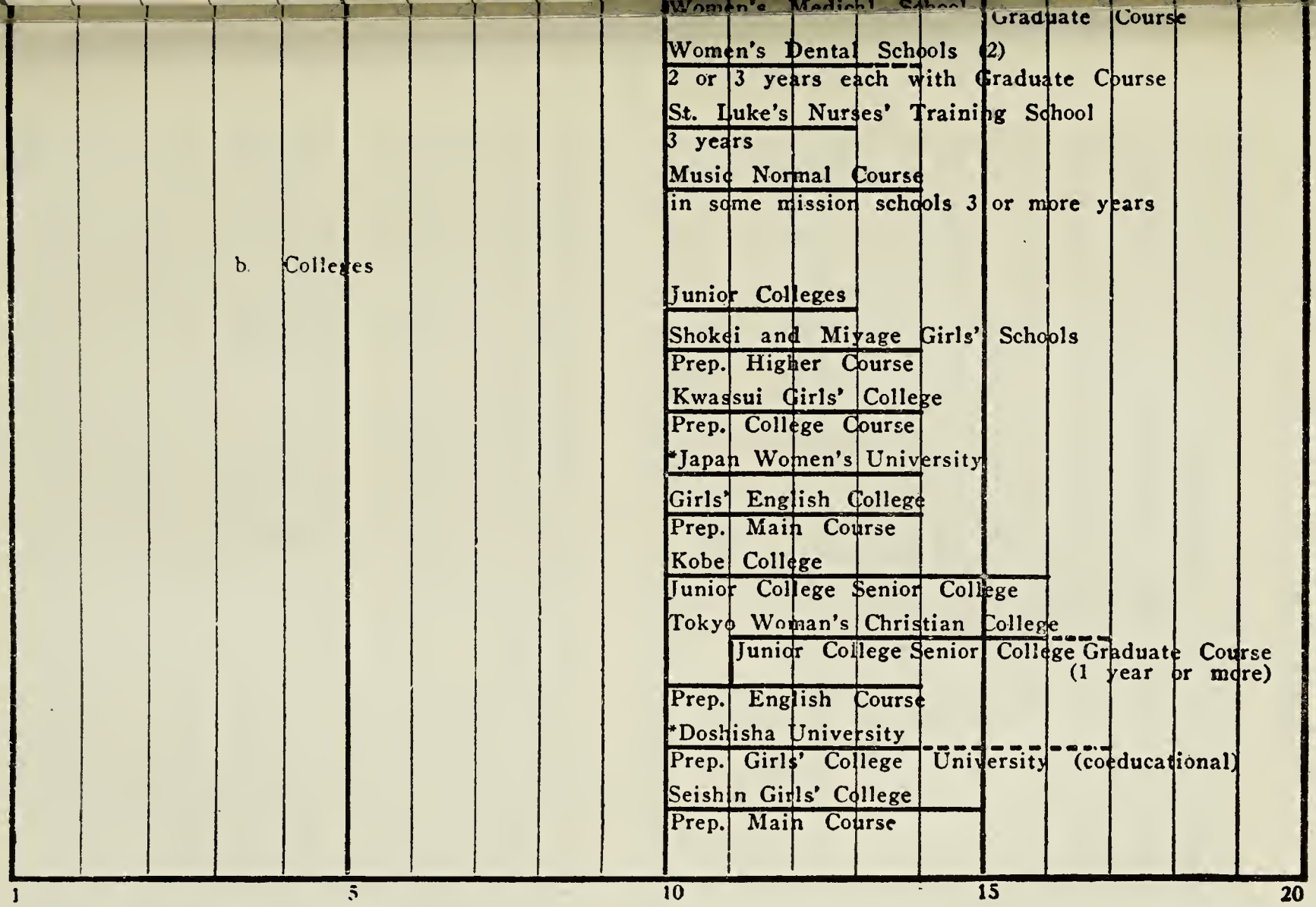
a great variety in their requirements and offerings. In this chapter we will designate as "junior college" those courses above the girls' high school that are completed after thirteen years of schooling; as "intermediate college" those that require fourteen; and "senior college" those that require fifteen or sixteen. This classification does not prevent some overlapping, but is the most practicable for our present purposes. The accompanying chart will show relations of courses. The Japanese term *daigaku,* generally translated "university," indicates grade of courses rather than number of departments, and for undergraduate work is of the grade here referred to as sixteen-year senior college.*

Two further facts should be borne in mind with reference to the Japanese colleges as compared with American. The first is that the teaching in the secondary schools is largely on the lecture or exposition principle, giving the students predigested material to absorb, rather than having them dig out material themselves from their textbooks; hence there is less development of the student's own thinking power.

*It may be noted here that there are no educational institutions in Japan having American charters and granting American degrees. The degrees conferred in Japan are all under the authorization of the government's Department of Education. The only woman's institutions in Japan that give degrees are the Woman's Medical College and the Meikwa Dental College.

EDUCATIONAL OPPORTUNITIES FOR GIRLS IN JAPAN





*Shows the longest course of study; has shorter courses.

Second, the study of Chinese ideographs, fascinating in itself and no mean quickener of brain power, is a serious handicap in the acquisition of information; so much time has to be spent in mastering the tools of knowledge that its content must suffer. It is estimated that the Japanese student loses about two years of subject matter from this handicap, as compared with students of the West. However, the student who is intellectually keen conquers her handicap, digs for her own material, and forges ahead; and there are women students and graduates in Japan who compare favorably both in native ability and actual acquisition with honor students anywhere.

4. *Seven Non-government College-grade Schools for Girls*

These are, Kwassui Girls' School (with college department) in Nagasaki; Joshi Gakuin in Tokyo; Kobe College; the Japan Women's University in Tokyo; the English College in Tokyo; Doshisha (affiliated with University) in Kyoto; the Woman's Union Christian College in Tokyo.

There are now in Japan seven institutions—non-government, recognized by the Department of Education as *semmonko,* or high-grade schools—that offer intermediate or senior college work for women. Looking at them in chronological order, we start at the southwestern end of the main Empire, where in Nagasaki the first college work for women in Japan was done. Kwassui Girls' School, a Methodist Episcopal

institution, graduated its first college class of two in 1889. Kwassui had started, like most mission schools, from very small beginnings. Miss Elizabeth Russell, who had just come to Japan in 1879, announced that she would open a school for girls on December first. Her associate, Miss Gheer, asked her how she was going to open school if she had no pupils. Miss Russell said, "I don't know, but I'm going to open anyway." Her faith was rewarded by the appearance of one student on the appointed date, and Kwassui Jo Gakko (as it is called in Japan) was begun. Miss Russell had the satisfaction of working forty years in the school, and of seeing its graduates in widening circles of influence throughout Japan. Her own service was recognized by a government decoration.*

Kwassui

The purpose of Kwassui, when it had worked up to a college department, was to give girls a course not merely equivalent to, but as far as possible identical with, that of an American college; Kwassui girls studied Latin and Greek besides their English and Chi-

*Several Americans or Canadians connected with woman's education in Japan have been thus recognized. No complete list is available, but the following are included: Rev. E. S. Booth of Ferris Seminary; Miss J. N. Crosby of the Woman's Union Missionary Society Girls' School, Yokohama; Miss Anna C. Hartshorne of Miss Tsuda's Girls' English College. The medal of the Imperial Education Society has been bestowed on Miss Nannie B. Gaines of the Hiroshima Girls' School. Miss E. P. Milliken of Joshi Gakuin and Miss I. S. Blackmore of Toyo Eiwa Jo Gakko were recipients of handsome certificates, presented in 1920 by Tokyo City with an expression of appreciation to all teachers in the city that had taught continuously in the same school for thirty years or more. Such facts as these are mentioned in this book to show the official appreciation with which certain forms of missionary work have met in Japan; also because these decorations have given publicity and prestige in the eyes of the people for whom the work has been done and have thus been of distinct aid in carrying it on.

nese. It was a senior college, requiring sixteen years for graduation, and there was nothing else like it in Japan. Naturally the demand for that type of higher education was small and the college classes were always very select. Graduates have averaged two a year. In recent years the old ideal has been changed, and a course more practically adapted to the needs of Japanese girls has been established. The college department has been reorganized to make it fit after the government secondary schools, and is now of intermediate grade, requiring fourteen years for completion. Its main emphases are English and Domestic Science. For many years Kwassui was the only school in the large island of Kyushu that offered higher work to girls. The Southern Baptist Mission opened in 1922 a school at Kokura in the northern part of the island; and a government junior college has now been licensed for Fukuoka. Kwassui in popularizing her college course is putting herself in position to meet with an effective Christian training the growing demand for higher opportunities for girl students. Her 1922 college enrolment is forty-nine, of whom more than one-half are Christians.

It is a temptation, in writing of Kwassui, to tell the story of its wide and varied work in other departments, such as Bible training, music, normal and kindergarten training, through which it has made such contributions to the Christian cause. But, as this is an honor that Kwassui shares with a number of other schools, and as we are dealing now with college work,

we must restrict our glance to Kwassui's distinctive contribution along that line. Of her sixty-seven college alumnae, all Christians, fifty-eight have taught in Christian schools and twenty-six in government schools, some as far afield as Korea and Shanghai. A few of Kwassui's graduates have gone directly from the college into evangelistic work and have proved themselves well equipped and adapted for that work. One has labored successfully for years among the Japanese on the Pacific Coast of the United States. Several have done notably good work in music, taking advanced training in America or Europe.

About the same time as Kwassui in Nagasaki, two Tokyo schools were starting college departments of intermediate grade: Joshi Gakuin (Presbyterian) and Toyo Eiwa Jo Gakko (Canadian Methodist), which graduated each a class of six in 1890 and 1891, respectively. These were later given up in order to help form the union college in 1918.

Kobe College

Of the institutions now carrying college departments, the next is Kobe College, which graduated its first college class in 1892. Kobe College began in 1875 as a home school for girls, growing out of classes in Bible, sewing, and singing that had been started two years earlier by the same missionaries, Miss Eliza Talcott and Miss Julia E. Dudley of the American Board Mission (Congregational). It began with five boarders and a handful of day scholars. It is said that even a small boy or two were in that early miscellaneous

group. Like other pioneer mission schools, it carried elementary work, which it sloughed off as the higher work developed. When it had graduated its first college class, representing sixteen years of work, it changed its name from Kobe Eiwa Jo Gakko to Kobe Jo Gakuin and assumed the English name "Kobe College." Some years later, in adjusting its curriculum to connect with government schools, its course was lowered one year, but has been since restored to the full senior college basis. It is the only woman's institution outside of Tokyo that has government permission to use the term *daigaku* for its highest department and the only mission girls' school that has been honored by visits of representatives of both the Emperor and the Empress. Its "sister college" in America is Rockford College, Rockford, Ill., of which in its seminary days Miss Dudley, joint founder of Kobe College, was an alumna. Kobe College, like Kwassui, has been fortunate in having long-continued service from one strong, devoted personality. Miss Susan A. Searle, L. H. D., an alumna of Wellesley College, completes in 1923 forty years of activity for the college, during twenty-three of which she was in charge.

Its 1922 enrolment for junior and senior colleges is 175, of which 39% are baptized Christians. Of its 91 college graduates, all Christians, eight are wives of pastors or Christian workers, two are themselves professional Christian workers, fifty-two have been teachers, many of them in mission schools; the majority are married to business men or professional men, some of

them living abroad. The recent rapid growth of the college department has proved the inadequacy of the present city site for future dormitory needs and in 1921 it was decided to plan for the removal of the college and music departments to a country location. With the loyal coöperation of the Alumnae Association, that shouldered the burden of raising $100,000 for the new campus, land was bought at Akashi, twelve miles away, and plans for removing thither within the next five years are under way. The historic site of the college will be kept for the use of the affiliated lower school. The academic emphasis of Kobe College is for one course general culture; for the other, English teacher training.

The year 1900 saw the beginning in Tokyo of two of the most influential women's institutions in Japan. Both were founded and conducted by Japanese, with the backing of influential Japanese, and each has a constituency which no foreign mission school can equal. One is the Japan Women's University, the other is Miss Tsuda's English College.

Women's University Founded by Naruse

The Japan Women's University was the fruit of years of devoted endeavor on the part of a Christian, Mr. Jinzo Naruse. As a youth he had had his first great impulse toward woman's education while spending a night in a hotel noisy with *saké* and the dancing and singing of *geisha*. He said to himself, "Such debauchery must be the result of women's ignorance and inefficiency. While women are contented to lend them-

selves to such usages as this, how can this nation become great and this people happy?"* Thus with the conviction that woman's influence is at the heart of national progress, Mr. Naruse, though at first engaged in direct Christian evangelism, put much time and strength into girls' schools, founding both the Baikwa Girls' School in Osaka and a similar school in Niigata, and serving at each for a time as principal. Three years of study of women's colleges in the United States and the publication of a book on woman's education were the next steps to a definite personal campaign for a woman's university in Japan. He secured by indefatigable efforts the interest and support of prominent social and political leaders, and an executive committee of promoters was organized in 1896, with Prince Konoe as chairman, and Barons Shibusawa and Sumitomo as treasurers. The labors of the next few years materialized in the opening of the University, in April, 1900, with 185 students in the regular courses, 37 in the English Preparatory Courses, and 288 in the affiliated high school for girls. It later attached also an elementary school and a kindergarten. The highest department has, however, always been the main part. President Naruse labored nineteen years after its founding and saw the rich results of his years of consecration. Since his death, his place has been taken by Mr. Shozo Aso, a Doshisha man who had been associated with Mr. Naruse from the beginning of the

*From the historical pamphlet issued by the University.

DOSHISHA GIRLS' COLLEGE Y. W. C. A

enterprise, and even earlier in the days of the Niigata school.

The Japan Women's University is of fourteen or fifteen-year grade, conducts now two literary departments, Japanese and English, and a practical science department, with branches in domestic science and social service. The present enrolment is 1138, nearly 700 of whom are in the domestic science courses. The normal section of the domestic science branch, which is very well equipped, has the teachers' license privilege and is much sought after. Nearly three-fourths of the 2237 graduates of the university have been from the domestic science department. The social service department, recently established, has yet no graduates. Other departments are in the ultimate plan of the university, and will be developed as circumstances permit. In contrast to government school methods, it has from the beginning stressed self-activity and initiative, developing many extra-curricular features. The plans for the year's "self-training" in intellectual, social, spiritual, and practical ways are drawn up by the senior class at the beginning of each year, and the execution of these plans is distributed among the student body.

Open to All Religions

As this is a strictly non-sectarian institution, religious teachers as such are not asked to address the students, though as specialists they may be invited to lecture on assigned subjects, such as Buddhism or Christianity. No religious meetings are held by the

University, but students are free to attend Christian or Buddhist services in the city. The emphasis in the teaching of practical ethics, which is done by the president himself, is on the fact of one Absolute Being with whom man must connect himself in order to fill his life with meaning and with power. Features for the developing of the religious instinct are meetings for meditation and exchange of thought, led by students, and personal interviews with group "leaders," as teachers are called to whom a student group of fifteen or more has been assigned for moral and spiritual helpfulness. These "leaders" are generally alumnae of the institution and help to perpetuate its spirit. Special summer conferences for seniors, in two relays, are held at the University villa in Karuizawa, with the purpose of three weeks of meditation, self-examination, repentance, and purification. The leaders are from the University staff.

The religious status of the student body, as shown in the statistics which President Aso has furnished for this survey, is as follows: 35.8% claim a religious faith apart from any established religion; 29% (largely from the younger classes), though not disclaiming faith, have not yet determined what their faith is; 21.1% are Christian, 12.8% Buddhist, and 1.3% Shinto. The results of training in initiative and activity are apparent in the Ofukwai, or "Cherry-Maple Association," into which the Alumnae have organized themselves.* The conduct of stores for the sale of

*"The name was chosen to express the ideal that they would nourish virtues as beautiful as cherry-blossoms and maple leaves, devoted to the service of society and the nation."

necessities to students, of a bank for students, the publication of the "Home Weekly" and occasional pamphlets for the promotion of progress and reforms among intelligent women, the maintenance and conduct of a night-school for servant girls, and of two successful day-nurseries for the poor, and the raising of a large endowment fund for the University, are but a part of the functions of this organization, which is recognized as one of the most active and efficient women's organizations in Japan today. The influence of the University in Japan is far-reaching and increasing.

A graduate of the Japan Women's University, Tsuruko Haraguchi, was the first Japanese woman to receive a Ph. D. degree (Columbia University). Her early death was much regretted.

Miss Tsuda's Institution

Miss Tsuda's Girls' English School started six months later than the Japan Women's University, in September, 1900. Of its founder we have already heard. Her purpose was "to give Japanese women higher education under the influences of a Christian home"; its grade is of an intermediate college, and its academic emphasis is on English, for which its graduates may secure much-coveted teachers' certificates from the Department of Education. The college has the distinction of being the only non-government institution for women that has this privilege of certification for English without examination. It started with seven students, in a small rented house, "without

equipment, financial or otherwise, except the indomitable will of its founder, in order to give Japanese women something, at least, of what she herself had found in college work abroad."

With the aid of a committee of her friends in America, and in Japan of Miss Alice M. Bacon and Japanese professors who gave their services to this new undertaking, the plan was successfully launched. In 1903 came Miss Anna C. Hartshorne, who has ever since been Miss Tsuda's right hand in the furtherance of the enterprise. The college is equipped for three hundred students and is running over. From the beginning it took only high school graduates, and was thus the first to start without a lower department. Of its 317 graduates (1921 statistics), 130 are teaching, 16 are doing further study, 128 are married and not otherwise employed. Many are wives of men in important positions abroad, where English training stands them in good stead. The strong Christian influence of the college is shown in the fact that more than half of its graduates are baptized Christians; more than half of the students are in voluntary Bible classes, some conducted by its active Y. W. C. A., while the number of Christian students averages one in six. The alumnae are now working for an endowment fund of $400,000, in order to provide equipment and income sufficient for government recognition as a *daigaku*. The American institution that has had especially friendly relations with Miss Tsuda's school is Bryn Mawr College, where she studied.

GYMNASIUM CLASS IN TOKYO WOMAN'S COLLEGE—ANNUAL FIELD DAY

About the same time that these institutions started, or following on the new impulse that the new century was bringing to woman's education, several mission schools in Tokyo and Yokohama—Ferris Seminary, the Friends' School, Aoyama Jo Gakuin (Methodist Episcopal), Soshin Jo Gakko (Mary Colby School)—started higher departments of similar grade. Most of these continued until the establishment of the union college.

Doshisha Girls' College

The next to be developed of the present colleges was the higher department of Doshisha Girls' School. Doshisha University started in 1875 as a mission school for boys (Congregational), founded by Joseph Hardy Neesima* in the great Buddhist stronghold of Kyoto. The affiliated girls' school started in 1877, and shared the vicissitudes of its brother institution. Surviving opposition and prejudice from without and a split with the mission from within (during the nationalistic reaction of the '90's), Doshisha has become a full-fledged Japanese university under a body of trustees that include representatives of the American Board Mission, with which it has now for over twenty years loyally coöperated. The girls' college (of junior grade for domestic science, of intermediate for English) was formally established in 1912, when the boys' department gained the university name. It has an enrolment of 285 students, of whom 34.7% are baptized Christians. It is under the headship of Miss

*See Hardy's *Life of Neesima* for details of this inspiring enterprise.

Michi Matsuda (Bryn Mawr and Columbia) and President Danjo Ebina. In sympathetic coöperation the Japanese faculty and the missionary teachers, notably Miss M. F. Denton, connected with the institution since 1888, have made the school a strong Christian power in all West Central Japan.

Neesima's Foundation Co-educational

Doshisha has the distinction of being the first private university in Japan to have government permission for full co-education in its university department. This was granted in 1922, but for Doshisha's own convenience will not be put into operation until 1923. The Department of Education pursues the policy of permitting co-education to any higher institution of good repute that asks for it. The Tokyo Music School has long had it. The only university before Doshisha that was constitutionally empowered to conduct full co-education was the Tohoku (government) University in Sendai, that in 1913 admitted four women to its full course, three of whom graduated with a degree. Since then there have been no women students there, because the number of women desirous of its specialty (science) is relatively small, and because there are enough men applicants to make competition for admission severe.

In 1920 the Tokyo Imperial University admitted women as listeners in some lecture courses, and other universities have followed this government example. But it is not without significance that a Christian institution should be among the first to make a thorough-

going experiment in this line. After graduating from the English course of the girls' college, a Doshisha student may be admitted to the English Literature course of the university and graduate from it with the same degree and the same teachers' license as her brother. It takes her, to be sure, one year longer to prepare for entrance to the university than he requires, but before co-education in the higher schools can become at all general (and there, in the opinion of Japanese educators, is the place to begin, as young people in the secondary schools have not yet the home and personal background for free social intercourse), the girls' high school curriculum will have to be revised, and sewing and some other subjects give place to more mathematics, language, and science, to prepare girls for the same grade of work as boys.

Woman's Union Christian College

At last in 1918 the Woman's Christian College of Japan was founded in Tokyo. It was the fruit of years of work and prayer. It had been felt that, though some half dozen mission schools in Tokyo and Yokohama had developed higher departments, in union there would be a strength that no single institution could gain; that there could be an equipment secured and a faculty maintained that would command the respect of the educational world and thus preserve to the cause of Christian education the results of the years of foundation building in the lower mission schools; that the raising of Christian leaders among Japan's womanhood now demanded a higher and more efficient organ

than had yet been provided. The visit of Dr. John F. Goucher to Japan in 1911, representing the educational section of the Continuation Committee of the Edinburgh Conference, resulted in the appointment of a preliminary committee on a union woman's college. The committee was promptly taken over by the Woman's National Christian Educational Association, and two years later was reconstructed as a definite promoting committee.

Six Mission Boards Unite

In time, six missions—Baptist, Christian, Canadian Methodist, Methodist Episcopal, Presbyterian and Reformed Church of America—agreed to unite, and in January, 1917, their representatives for a board of trustees met to organize. The trustees worked hard, for in fifteen months they had secured Japanese leadership second to none, the lease of an old Presbyterian sanitarium on two acres of land, a legal incorporation for holding property, and the $50,000 in cash required for the initial endowment in order that the government authorities might recognize it as having sufficient backing to deserve a license as an educational institution. The newly appointed officers of the institution worked out details of curriculum and organization, and, when the long-waited government permission arrived, near the end of March, 1918, they were ready to hold entrance examinations and open the college in April, with an enthusiastic student body of 84 and a royal welcome from the educational world.

The personnel of the college staff is headed by Dr.

Inazo Nitobe as president. A distinguished Christian scholar and author, graduate of the Sapporo Agricultural College and student at Johns Hopkins and at Bonn, Halle, and Berlin, later first Japan-American exchange professor in 1911, he consented to add to his duties as professor at the Tokyo Imperial University the formal presidency of the new college; his office is now held *in absentia,* since his appointment as permanent secretary of the League of Nations necessitates his residence in Geneva. Mrs. Nitobe, an American by birth, doubtless continues to make her home in Geneva, as it was in Tokyo, an international center of rare beauty and influence.

Eminent Educator at the Helm

Miss Tetsu Yasui, the distinguished Christian educator who is practically at the helm of the college, was born in Tokyo in 1870, and graduated from its Higher Normal School. After some years of teaching in its attached high school and in a girls' normal school in the north, she was sent to England by the department of education to specialize in pedagogy and domestic science. She spent three years at Cambridge, and then four teaching at the Higher Normal School. A unique feature in her career was next a summons from the king of Siam to teach the royal princesses and in general further the cause of woman's education in that land. After three years of such service, she was again at the Higher Normal School when the call came to the Christian College. She has brought to it a wealth of

character, experience, and ability that have commanded the confidence not only of faculty and students, but of a wide Japanese and foreign constituency.

Since that opening day, the college has steadily progressed. Its material encouragements have been the gift of a building from the Imperial Household Department, which was brought from its former site and re-erected to supply eleven new classrooms and a lecture hall, the purchase of a large permanent site of twenty-four acres in the suburbs of Tokyo, of high land with a beautiful view of Fuji, the Peerless Mountain, adoption as sister college by Vassar College, with generous contributions from its student body to the work of the Japan college; the success of the campaign in America for the Women's Union Colleges of the Orient, of which it is one; and liberal gifts in Japan secured through an influential committee of supporters. The names deserving special mention in the financial promotion from the Japan side are: Dr. A. K. Reischauer of the Presbyterian Mission, who as executive secretary from the start has given most devoted service to the college in addition to heavy tasks elsewhere; and Mr. Hampei Nagao, vice-president of the college, who adds to his responsible work as a director of the Imperial Government Railways unflagging activity for Christian enterprises.

Great Spiritual Reward

The student body for 1922 numbers 205. About one-half are Christians, and nearly half are from mis-

sion schools. Its course is divided into a three-year junior college, requiring in most cases fourteen years of schooling,* and a two-year senior college with two departments, one for literature, one for social science. It provides also a parallel special English course of four years. Its first classes graduated in March, 1922, thirty-three in all. Most of the nine from the junior college remained for the senior work. Of those from the longer course, fifteen are teaching, eight helping in social work, four doing secretarial work. Others are doing further study or traveling abroad. The class has undertaken as the first alumnae enterprise, to raise five thousand yen to furnish students' rooms in the dormitories of the new plant. These alumnae have a strong group of spiritual predecessors in the alumnae bodies of the higher departments that were given up to unite in the union college. The hundreds of strong Christian women scattered throughout the empire who base their present power and usefulness on their higher training received in those schools are to the college and its supporters their encouragement to effort and their promise of reward. If single-handed local efforts have brought such results in the past, what wealth of worthy womanhood shall crown coöperative Christian work in this union college when its material needs are supplied and it can meet well-armed the problems that face it as a Christian institution!

*Exceptional graduates of four-year high schools may be admitted, but most applicants are from five-year schools. This makes the Junior College of this institution one year higher than the standard government junior college.

5. *Christianizing the Student Body*

The problems faced in common by all the Christian colleges of Japan are in essence two: that of securing a Christian faculty, and that of Christianizing the student body. The problem of the faculty is apparent from this survey: very few graduates of mission girls' schools are on the faculties of the Christian colleges. The early marriage age has in the past prevented any large number of girls from going on to higher work, and Christian colleges have offered no great variety of special training, English and domestic science having been their main emphasis. It is the rare Christian alumna that has prepared herself for advanced teaching, generally by study abroad. The same is largely true of men teachers. It is mainly a university degree that qualifies with the Government for a *daigaku* teacher, and the number of Christians having that degree is still relatively small.

Difficulties

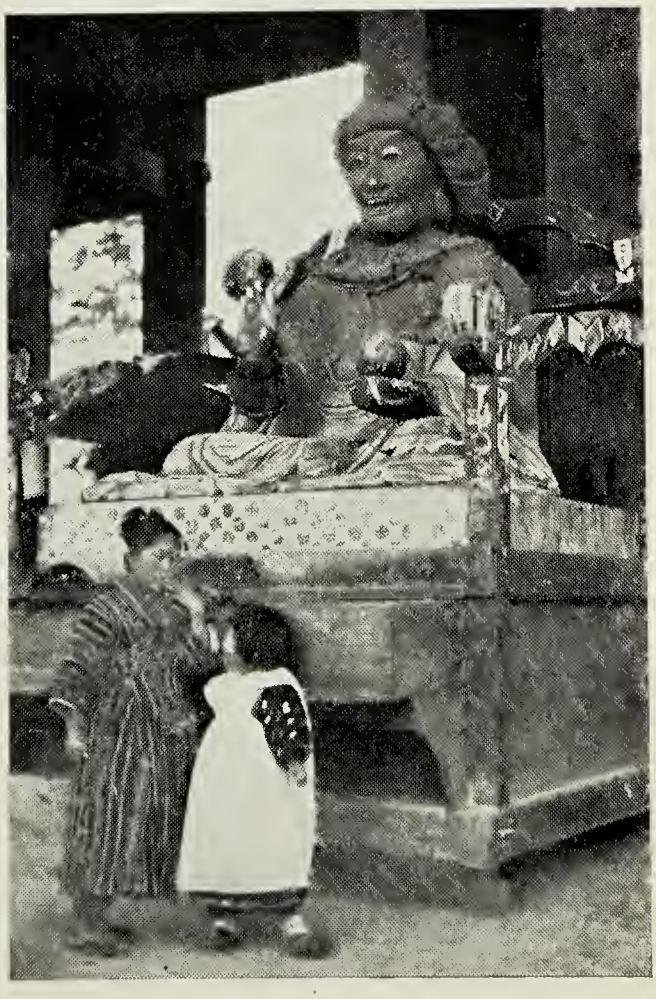
In securing specialists in any varied list of subjects, a Christian institution is at present obliged to engage some non-Christian men. It ascertains first that their attitude toward Christianity is not unfriendly, and then tries in kindly ways to lead them to a study of it; from time to time it has the joy of winning one to an acceptance of it. However, the lack of Christian specialists ready-made puts upon these Christian institutions the necessity of raising up some at least for themselves. Fellowship and travel funds with which they may send

THE BUDDHIST NUN WHO BECAME A CHRISTIAN

(see the text)

When she took her vows, her hair was cut off by the high priest and given to her relatives to be buried in the grave of her husband. During her three years of training at the temple Hoshoji Yamato, one of the ascetic sites of purification that she practiced for long periods of time was rising at 2 a. m., dressing in her ceremonial robe, and then standing waist-deep in cold water out-doors while pouring buckets of cold water over her head, before repairing to the main temple to recite *okyo* (Buddhist scriptures), burn incense, pray, etc. When she had left the temple and was studying Christianity, she still wore her nun's garment. After a meeting at which the famous evangelist, Rev. Seimatsu Kimura, had spoken, he talked with her and himself removed her *kesa* (priestly scarf). "I have never put it on again," she says.

BINZURU,
POPULAR GOD
OF HEALING



abroad for study promising or tested Christian men and women are increasingly important as higher Christian education advances. More and more young women of intellectual tastes are being allowed by their families freedom in respect to marriage, and some who have married and brought up families return in middle life to active teaching. Many of them are worthy of special opportunity that it is much to the advantage of the Christian colleges to provide.

The problem of Christian nurture for the student body is most vital to the purpose of the institution. In the early days the students who went into the higher courses of mission schools were almost entirely graduates of the lower courses in those schools, and a consecutive Christian atmosphere was easy to maintain. Now, with the increased demand for higher study, all the Christian colleges are drawing from the government schools girls who have no knowledge of the content of Christianity. For instance, fewer than one-fourth of the present Kobe College students are from Christian high schools. Sometimes a Christian girl comes from a government school, but such is the exception. The Christian colleges use both formal and informal means of Christian nurture. They are not sectarian in their influence, even when supported by one denominational board. Their scattered locations—except for the three in Tokyo—make them draw from local populations, including many varieties of Christians. One of these colleges has seven denominations represented in its student body, five on its faculty.

There is no sense of division through church distinctions.

Definitely Religious Activities

In the mission colleges, Bible is required throughout the course. Chapel exercises and dormitory prayers are part of the week's program. Church and Sunday school attendance, when not required, is encouraged. The Student Young Women's Christian Association gives a channel for self-expression along religious lines. Besides its devotional meetings and voluntary Bible classes, it offers opportunities of practical service that are of special value in the Orient, where religion has traditionally been mainly a meditative act. "Inasmuch as ye did it," not only thought about it, is a vital teaching to the young Christian of Japan. A Christian college girl's first service is to her classmates and her own family: by word of testimony to her faith and by the fruits of the Spirit in her life, she bears witness to her new allegiance. But often the Y. W. C. A. gives her some other special work to do for Christianity. It may be helping older leaders in a meeting for factory girls; acting as counselor to some group of high school girls; assisting in the music at some charitable or religious function; taking a religious census of the college; planning a missionary program on Africa, or collecting funds for Armenian orphans, or doing something else that helps the student body to realize its call to world-brotherhood.

The Sunday school teaching is one of the commonest forms of service. Kwassui students, with the aid

of some in the attached high school, conduct nineteen street Sunday schools throughout the city. Many a skilled teacher in Japan to-day dates her experience back to the time when, as a new or prospective Christian in a mission school, she volunteered to accompany some of the teaching girls and help to keep the children quiet. Many of the mission school Sunday schools are held in private homes or in a room rented for an hour a week, and draw the children in from off the street; some are in chapels or orphan asylums. Some of the colleges provide an informal preparation class for the girls that teach. Special drills for Flower Sunday, Christmas, and the Harvest Festival, exercise her ingenuity and her organizing power; the eager, little faces warm her heart with a home feeling in her dormitory life, and the seed she sows bears fruit in time or eternity—who can measure it? Frequent testimony of older people applying for baptism is that they first heard of Christianity in some little Sunday school. "So-and-So is graduating; can you send us another just like her to take her place in our kindergarten department?" asks a church Sunday school superintendent. A policeman once reported picking up a little fellow of five or so walking the railroad track. "Where are you going?" "I am going to Osaka to find my Sunday school teacher," was the reply. That was a case where the college had not been able to supply one "just like her." The students of the Woman's Christian College one summer conducted a Daily Vacation

Bible School, a successful experiment in Christian social work.

The Woman's Christian Temperance Union is another organization that offers the college student a field for activity, and student "Y's" are doing good work for temperance education in their own colleges, as well as branching out and promoting Loyal Temperance Legions or temperance prize-speaking contests among children. The "Y" of Doshisha Girls' College received the national prize banner for 1921-2 for its efficient work.

For dormitory girls there is the added influence of Sunday. In training students into the Christian life, the task of the Christian college with reference to Sunday keeping is to inculcate in a girl the principles of an enlightened Christian conscience that she may carry out with her and apply later in a society where puritanic usage, on the one hand, is impossible, and current social custom, on the other, is destructive of the Christian Sunday. Alumnae have come back and witnessed to the value of the Sunday training they had in a college dormitory. Evening prayers, or family prayers, also become a habit after a few years in a Christian dormitory. One college alumna with a busy family says, "I can't have prayers before breakfast, because the late ones would hinder every one; nor after breakfast, because the children are in a hurry to get to school. So we stop in the middle of the meal when every one is there, and have our family worship."

A college student does not become a Christian as

(At left)
Miss Ume Tsuda, Founder of the Girls' English College

(Above)
Miss Tetsu Yasui, Dean of the Woman's Christian College

(At left)
Miss Michi Matsuda, Head of Doshisha Girls' College

THREE LEADING EDUCATORS

easily as a high school girl. There are more things for her to think about. A girl who had been years in a Christian college and was soon to be married to a non-Christian man decided shortly before her graduation to take a stand and be baptized. It was an act of conviction in the face of adverse circumstances. The pastor at the examination of candidates, knowing of her engagement, asked, "What if your future should be to make a home for a non-Christian man?" Her reply was, "I have faced that possibility. I will do my best to lead a life of faith and win him also to one." Sometimes a girl's study of philosophy or her broadening sphere raises questions in her mind. "Please excuse me from teaching Sunday school," said a student to the teacher in charge of the Sunday school work. "I feel all upset and don't know what kind of being God really is, and whether Christ really performed the miracles that are written or not. How can I teach what I am not sure about?"

The atmosphere of Japan today is bustling with questions and unrest, a stretching out for better things and for certainties behind the fleeting show of this changeful world. "The one thing I hope for our college," wrote an alumna back to her Alma Mater, "is that the teaching about God be strong and deep. Keep telling the girls about Him. That knowledge has been the one thing that has kept me through the difficulties of these later years." It is the joy of the Christian teacher to help the opening soul to make contact with this one great Source of power, to use classwork to

point out God in history, science, literature and to make use of social and personal opportunities to find out the individual perplexity and help solve it.

Space forbids the telling of the multitudinous other student activities—their self-government associations, their literary societies, their dramatics, their publications, their language societies, their athletics, their clubs,—all serving the same purposes as they do in America or the world around, all helping to mould in fruitful and efficient forms the hopeful women leaders of the coming generations.

For detailed information about these institutions, apply to:

Kwassui Jo Gakko, Higashi Yamate, Nagasaki, Japan, or

Woman's Foreign Missionary Society of the Methodist Episcopal Church, Room 710, 150 Fifth Ave., New York, N. Y.

Kobe College, Yamamoto-dori 4 chome, Kobe, Japan, or

Kobe College Corporation, R. 1315, 19 S. La Salle St., Chicago, Ill.

Japan Women's University, Mejirodai, Koishikawa, Tokyo, Japan.

Girls' English College, 16 Gobancho, Kojimachi, Tokyo, Japan, or

Mrs. Wister Morris, Overbrook, Penn.

Doshisha Girls' College, Imadegawa, Kyoto, Japan, or Woman's Board of Missions for the Pacific, Phelan Building, San Francisco, Cal.

Seishin Joshi Gakuin, Sanko cho, Shiba, Tokyo, Japan.
Woman's Christian College of Japan, 100 Tsunohazu. Shinjiku, Tokyo, Japan, or
Committee on Women's Union Colleges in the Orient, 300 Ford Building, Boston, Mass.

SELECTIONS

The National Young Women's Christian Association holds an annual student conference in Gotemba in quarters borrowed from the Y. M. C. A. What a group of college girls at the 1922 conference decided to do is recorded in this extract from a letter:

"I had a very good time at Gotemba. . . . . It was a great conference, there met some two hundred girls from various places. I could learn many wonderful things. I could acquaint with many teachers and many new friends who are far from me and taught many things. And I thank heartily. I knew there are many poor, lonely, helpless girls in the world where I did not know, so I thought I must help those young girls in any way. There were only few Colleges at the conference,—Tokyo Christian College, Joshi Eigaku, Japan, and Kobe College. So that we girls worked with our best hearts. Japanese Y. W. C. A. bought the great site for the building of summer conference in Gotemba. And we college girls decided to make the library. I think it is very difficult to get so much money (at least 5 thousand yen), but if we work with our best heart and with always praying, it must be easy thing. So that I believe it is possible to make it. We are planning the way to earn the money and we must work as soon as we can, because we must send some money to headquarter as the first term this December. . . . I had a so good time at Gotemba that I wish to go to such a conference every year and I wish too that all the girls in the College may attend to the conference if it is possible. I was very glad, for there were happy twelve girls who decided to be baptized. . ."

WOMAN'S UNION CHRISTIAN COLLEGE OF JAPAN
Valedictory address by
MISS FUMI MITANI, *March, 1922.*

When the college first opened its gates to us, four years ago, and we all came trooping in, we noticed the tender young buds of the trees just opening into green leaves. How much we felt like them in our forward-looking hopes. Since that spring four time the leaves have turned yellow, and four times the new leaves have come out, and now for the fifth time the lawn is green, and the magnolias are in bloom. Nature never gets old, but is always renewing herself; she is ever young, ever fresh. Yes, we were young when we opened your gates and now we are more youthful still, for you have taught us what Plato meant when he said: "In the Ideal World to grow older is to grow younger." For, oh, what an infinite world you have opened before us! How small you have made us! A queen of a pond we were, and now we are even smaller than a grain of sand on the shore of the boundless sea. You are a magician. What to us before was a line of words or a stone, has become to us a world, no, a universe. Like Saul, the son of Kish, who was sent to seek his father's ass and found a kingdom, we opened your gates in time and have been led into the realm of eternity.

The daily morning service has brought us strength and inspiration of soul. But you have also taught us the sacred meaning of study. You have taught us that to study is to pray, that to study is to trace the footprints of God. The subjects we have been taught were various. Some studied Philosophy, some Japanese or English Literature, others Economics, and still others Social Sciences. But what we have learned is at bottom the same,—that to study with sincerity is itself to be pious. In every subject you have led us till we bowed our heads in humble awe before Him who reveals Himself through all.

You tell us that to-day is our Commencement Day. It seems but yesterday that we entered here. But now it may

be it is time for us to go. We feel like young birds pushed by the mother bird from the nest because it is time for us to learn to use our wings. Yet we seem to hear a voice calling us. It is the voice of the dearest treasure of our hearts and at the same time the greatest gift you have ever been able to give us,—the quiet but authoritative calling of your deepest principle—Service and Sacrifice.

To-day is not only our Commencement Day, but is the Commencement Day of your self-expansion. You are going to spread through us to enlarge yourself into a spiritual college which is no longer bound by the laws of Time and Space. We thank you from our hearts for the diplomas you have just granted us. They shall be to us a sign of your trust, and we promise that the College shall suffer no harm from our holding them. We know we have had the greatest privilege that any class can have, for we have been with you during the hardest part of your life, and because we know so well, we can sympathize with you more deeply. But where our privileges are great, there our responsibilities are great also. We will remember that we are still a part of the college and we are going out into the world with your spirit in our hearts and we know that where your spirit is there you are also.

Grow freely through us young branches, Mother Tree. Spring is vitalizing us with its light and warmth and we go out into the air to bring new life to you. Let us grow until we bear some modest fruit working together for the glory of the Great Father who is the source of your hope and ours.

OUTLINE OF CHAPTER FIVE

Fields Where Japanese Women Have Succeeded

1. *Place of Women in Ancient Japanese Religious Systems.*
2. *Modern Japanese Women in the Arts.*
3. *Modern Japanese Women in Education.*
4. *Modern Japanese Women in Business.*
5. *Modern Japanese Women in Medicine.*
6. *Modern Japanese Women in Philanthropy.*
7. *Modern Japanese Women in Patriotic Service.*

CHAPTER FIVE

Fields Where Japanese Women Have Succeeded

The woman of Japan, for the first time in history, is standing erect. . . in no land in all history has womanhood been put to such a test as she is now undergoing in Japan. . . From ages of protective domination, with a measure of "protective exploitation," the woman of Japan is being projected into a new existence. . . .

World Survey,
Interchurch World Movement.

One day on a train trip I was sitting next a khaki-clad military man. Noticing that I had spoken to the train-boy in Japanese, the officer turned and addressed me.

"You speak Japanese," he said. "Have you been long in Japan?"

"Yes, many years," I replied.

"Then you know Japan well. Are you in religious work?"

"Yes, I am in a Christian college for girls. Have you studied Christianity?"

"A little—not really enough to say I know much about it—but I believe in religion and think it's a good thing for every one to have some. Personally, I want to study many religions before I settle down to any one. I think there is good in them all. Buddhism now has a great deal of beauty and truth in it; its priest-

hood is rather corrupt, but it has done much for Japan."

"I agree with you that it has; it has been a great educator of the people in moral and religious lines. But one way in which to judge of a religion is by its effect on individuals and on society. As I see Buddhism, one of its results through these centuries has been to keep woman in a position of subjection and even degradation. Buddhism has not given her a place of self-respect and individual worth."

"That is true," he promptly admitted.

1. *Place of Women in Ancient Japanese Religious Systems*

It is worthy of note that the indigenous religion of Japan gave women a high place. The main Shinto deities are the Sun-Goddess and the Goddess of Food. In the Shinto ceremonies virgins had often an important initial part, a priestess even being the central figure of one of the great rites of purification.* But Buddhism from the sixth century A. D. and Confucianism that followed on its trail from China branded woman as inferior. She was taught to consider herself incapable of intellectual effort and independent action. Until the reformed or "Protestant" Buddhism of Shinran (1173-1262 A. D.), her only hope of attaining Buddhahood was through rebirth as a man. Yet religion has always offered the Japanese woman a

*See Brinkley's Oriental Series, Vol. 5, Ch. 4, "Creed and Caste," for amplification of this subject.

wide field. The deep religious instinct that she shares with all womankind made her an earnest devotee of her sect. She went on her pilgrimages for spiritual peace or temporal blessings; she made great sacrifices for her offerings. Thousands of women believers consecrated their glossy black hair to be made into ropes for use in erecting the timbers of the Higashi Hongwanji (temple) in Kyoto.

Colonel Yamamuro, the leading Japanese in the Salvation Army, has told how his mother in his childhood prayed at the village shrine that her son might succeed in life, and how she sealed her prayer with a vow of perpetual abstinence from meat foods. When her prayer had been abundantly answered by her son's signal success as a Christian preacher and organizer, and when the infirmities of old age were creeping upon her, friendly advice recommended an occasional egg for nourishment. "No," said the old woman firmly, "I am too old to understand my son's religion, but at least I will keep my vow through life."

At least three women have been founders of pseudo-Shinto sects that are flourishing today among tens of thousands of believers.* There are over ten thousand Japanese nuns and priestesses who are devoting their lives to the formal service of Buddhism or Shintoism in some established sect. This does not include the *miko,* little girls who perform the sacred dance at Shinto shrines; their number is not included in government statistics.

*Tenrikyo, Omotokyo, and Tenshokyo.

The Buddhist nuns are often little girls educated from childhood in a temple, and initiated at a suitable age into the full status of a nun. Some are imperial princesses for whom there was no one of suitable rank for husband, so that their families early decided on a religious career for them. Some are mature women whose disappointments have led them to renounce the world.

Two Buddhist Nuns

A few years ago a nun who had secretly left her temple appeared at the home of missionaries and desired to study Christianity. She was a well-educated girl of good family, and had been happily married; but the loss of her husband, her two children, and a sister-in-law within a short space of time had led her to resolve to enter a temple and spend her life praying for the happiness of her beloved dead. As a nun she followed a rigorous training of ascetic rites and study of Buddhist scriptures, until she had passed a high grade of ceremony and was appointed to the headship of a temple. Her whole heart and soul had been in her training, but the insincerity of some of the priests and a sense that Buddhism was not keeping up with the times drove her away before entering upon her high office. At first she thought the main difference between Christianity and Buddhism was that the former was more skilled in its methods of propagation; but before long she became convinced, through Christian Japanese friends, of the distinctive teaching of the atoning love of Christ; and she became as earnest

a Christian as she had been Buddhist. As it was impossible for her, with her broken vows, to return to her family or look to them for support, she worked for a while as maid and seamstress; and then learned a trade. She is now independent as a graduate masseuse, and gives generously of her earnings for Christian work.

The converse of this story is that of a present Buddhist abbess who had become a Christian as a girl and received part of her training in a mission school in Tokyo. Her aunt, the head of a large temple in Echigo, had long wished to make this girl her successor. The girl's breakdown in school with tuberculosis gave her aunt the opportunity to win her by kindness. She did everything to link the girl to herself and her temple. The girl, who had been brought back to the temple supposedly to die, unexpectedly recovered in the mountain air. On her aunt's death she succeeded her as abbess and became a very popular lecturer through all the province. She was teaching Christianity under a Buddhist guise. The people were amazed at her teaching, so different from other Buddhists, but supposed that she had been abroad and gotten this wonderful world knowledge that way. When a former missionary friend visited her in her temple, where she was seated high on golden cushions and receiving the homage of all around, she hastened down from her cushions, and opened her heart to her friend. Weeping, she confessed her unhappiness and

weakness in having gone back to Buddhism while still believing at heart in Christianity.

In accordance with the modern movement to organize, Buddhist women have formed themselves into societies. The largest and oldest (1895) of such societies is that connected with the Otani branch of Buddhism. This society, numbering a quarter of a million members, has two main aims, character-culture in accordance with Buddhist teachings and social service; it conducts an employment bureau, aids impecunious girls to get an education, and publishes a magazine entitled "Woman's Virtue." Another well-known society was founded after the Russian War by the famous Abbess Murakumo, whose name it bears. This organization, as well as several lesser ones, follows two main purposes, religious culture and its expression in some sort of relief work; a frequent activity is aid for the families of deceased or disabled soldiers.

2. *Modern Japanese Women in the Arts*

As in religion women have from ancient times won laurels, so also in literature. A thousand years ago, before the period of suppression, women flowered in poetry and prose. Japan's most famous classic novel, Genji Monogatari, was written by a woman. To-day also an occasional woman is commanding attention with her pen. The foremost woman writer is Madame Akiko Yosano, wife of a professor in Keio University. The slogan of the conservatives with regard to

woman's place has always been *Ryosai kembo,* "good wife and wise mother," which the radicals have opposed for its narrow limitations. Madame Yosano is a sane illustration of a woman who can succeed professionally while still putting her home in the first place of importance. With the aid of one servant she has run her house and brought up her eleven children, doing her writing at night when the majority of her family have gone to bed. A trip to Europe in 1912 gave her first-hand contact with the outer world. Her articles on political and social questions, published in the leading magazines, and her sixteen volumes of poems show her wide interests and power of clear thinking.

No creative literary genius has yet appeared from among the Christian women of to-day; but in translation some of them have rendered valuable service—as Mrs. Tsuchiko Yamamoto with "Pollyanna," who has won the love of Japanese girls as of American. Mrs. Hana Muraoka is another who through translation for the Christian Literature Society has helped bring Christian truth to many. Christian women are also making creditable contributions to devotional or social literature.

Painting

In the other arts women have taken no mean place. Madame Noguchi of Tokyo, whose art-name is "Shohin," is famed for landscape painting. She is now nearly seventy years of age, and was for a long time a teacher of art in the Peeresses' School. Madame

Kamimura of Kyoto, (art-name "Shoen") now about fifty years of age, stands out in the realm of portrait-painting. The outside world has influenced Japan's art as well as all else. In the national art exhibition of 1919 there were some noteworthy pictures on Christian subjects. One was a portrait of Jesus Christ by a Japanese man; it showed with a true spiritual quality the combined influence of European tradition and Oriental form. Another was a group of three little girls in Sunday School, painted by the Christian mother of one of them, Mrs. Fumiko Kametaka; they are listening wide-eyed to the story of Daniel.

"Gyokuyo," the late Miss Fumiko Kurihara, was one of the most promising young painters of Japan, having taken prize after prize at art exhibitions. A Christian graduate of a mission school (Sturges Seminary, Nagasaki), she had pursued the study of art both under private teachers and at the Woman's Art School in Tokyo, and had been particularly successful in painting children, for which she has been compared to Jessie Wilcox Smith.

Music

In music, Japan's leading pianists are women. Miss Hisako Kuno, the little lame player from the government conservatory in Tokyo, puts a wealth of emotion into her concert renderings; Miss Sue Ogura, a Christian graduate of a mission school before she perfected her musical education in Germany and America, charms with the clearness and accuracy of her touch and her conscientious interpretation of the composer.

In an age when social standards are in flux and the eyes of the public keen to detect scandal, Miss Ogura sets for young professional women a valuable example of care for things of good report. In her concert tours she is always chaperoned by her German sister-in-law, to whom she owes much of her early training and her musical privileges. In voice, Madame Tamaki Miura has won a world reputation through her rendering of "Madame Butterfly" and other operas. She had a national reputation for her voice before she left Japan in 1914 for eight years abroad. Of the few weeks when she was singing in Washington every night for the soldiers who were soon to start for the front, she says, "Those were the happiest days of my life." Of the part that Christian song has to contribute to the upbuilding of society in Japan, we shall speak in the next chapter.

The Stage

The stage has begun in this modern era to offer opportunities to women. Formerly men took women's parts; and *geisha* performed some stage dances. The idea of actress has had to fight in Japan as elsewhere against contempt and low associations, but, as in the West, an occasional star has shone and helped to raise the whole profession. Perhaps the most popular living actress in Japan is Miss Ritsuko Mori, the first prominent example of an educated woman going on the stage. She was born in 1890, and after graduating from the Atomi Girls' School and then from the first class of the Actresses' Training School attached to the

Imperial Theater in Tokyo, she further enlarged her horizon by going abroad in 1912 and studying the drama of the West. She is now one of the managing actresses of the Imperial Theater.

Another force for the elevating of the stage is a result of the influence of Professor Yuzo Tsubouchi of Waseda University. His association of educated people studies drama and also acts some selected plays. Its recent tour presenting Kurata's "The Monk and His Disciples" was not only an effective advertisement of that forceful religious play, but an expression of the new ideals of the Japanese stage, where qualified women shall play strong and dignified roles in well-matched casts.

3. *Modern Japanese Women in Education*

Behind all these new openings for women lies, of course, the modern education for girls. More modern women have distinguished themselves in education than in any other one line. In fact, that was the first activity in which women's latent powers developed. The pioneer was Miss Kakei Atomi, the daughter of a good family reduced to very straitened circumstances. She was so keen-minded that even at the age of ten she was able to help her father's pupils read the Chinese classics. She early resolved—a very rare resolution sixty years ago—that she would never marry, in order that she might devote herself to restoring the family fortunes. In her zeal she earned her own expenses while studying the classics and art, sometimes sitting

CHRISTIAN SCHOOL FOR DEAF CHILDREN, TOKYO

up all night and painting as many as one hundred fans a night for sale.

Miss Atomi's Famous School

In 1870, the year before the pioneer girls sailed for America, Miss Atomi went up to Tokyo and began her life there. She gathered a few pupils around her and taught small groups, having fifty pupils in 1872; in 1875 she was able to organize the Atomi Girls' School, in which she is still teaching, although she has passed over to her adopted daughter the burden of principalship. Its five thousand graduates include princesses and many others of high rank. It was Miss Atomi who revived for school girls the ancient court *hakama* or plaited skirt that is now universal. Her emphasis on exercise and introduction of imitation old court dances were an anticipation of modern physical culture.

Friend of the Empress, Poet, Educator

Madame Utako Shimoda also started from humble circumstances. After her father's illness forced his resignation from his government post, the girl of fifteen worked for a short time in a fan factory to help meet the medical bills. Her father had recognized her poetic ability, and had from time to time sent her poems to one of the court poets for criticism. The poet told the Empress of the girl's talent, whereupon the Empress sent for the girl and had her compose several poems on the spot. The Empress's delight expressed itself in the gift to the girl of a new name, "Utako," or "poetry" (with the conventional ending

"ko," appended to a woman's name). She was at once appointed to court service and became the Empress's companion in study of Japanese, Chinese, and English. Her keen mind improved every opportunity. Later married and soon widowed, she determined to devote herself to education. After some years as dean of the Peeresses' School, a trip abroad, and a period as governess to two imperial princesses, she organized a group of women and with their backing founded in 1899 the Jissen Girls' School and the Girls' Technical School, later united under the former name. This is now one of the largest girls' schools in Tokyo, and Madam Shimoda is active in many lines of feminine leadership. The late Marquis Okuma said of her, "If she had been a man, she would have become a Cabinet Minister."

Founders of Vocational and Business Schools

Mrs. Haruko Hatoyama helped to found the Girls' Vocational School in Tokyo in 1886, and has acted as its sub-principal much of the time since. But, apart from her professional activities, she is known among the women of Japan for the painstaking care that she took for her children's education. She made a practice of rising early to study the lessons her boys were to have in school that day, so that she might be sure that they were prepared. Later when they were grown and one was a university professor and the other was running for parliament, she astonished the conservatives by going on a house-to-house campaign in the latter's behalf. To her native energies and local

experience she added the stimulus of a trip round the world with her husband (a law professor in the Imperial University), to attend the two hundredth anniversary of Yale University. The vocational school with which she has been connected teaches a variety of handicraft, such as sewing, knitting, making artificial flowers, and meets the need of some older women as well as of young girls. Her interest in domestic life as well as education has led her to the publication of a book entitled "The Model Home."

The earnest and capable women who have started schools since 1900 both in Tokyo and in distant places are too numerous to mention. A number of them have, like Miss Atomi, been rewarded by government decorations,—well deserved for both the effort and the success involved. Two whose work has been of different types should, however, be mentioned. One is the founder of the Girls' Commercial School in Tokyo. Miss Takako Kaetsu felt that middle-class girls were not receiving all the opportunities that those of the upper classes were getting, and that the growing tendency to vanity and ostentation should be checked by a practical education cultivating common sense and economical ideas, also that girls should be trained vocationally, so that if some untoward turn of the wheel of chance laid on a new widow or orphan the necessity of self-support, she should be able to meet it. Miss Kaetsu and her school, founded in 1903, are exponents of this modern thought, and have had great influence in dignifying the idea of woman's education for self-support.

Mrs. Hani Blazes a New Trail in Teaching

The other new educational development, the *Jiyu Gakuen* or "Liberty Learning-Garden," was founded in 1921 by Mrs. Motoko Hani, a Christian woman, and a group of sympathizers. Her own dissatisfaction with the cut-and-dried existent system in the usual girls' schools prompted her, for the sake of her own daughter and other girls, to get together some who would join her in promoting a school where the emphasis should be on usable knowledge and development of personality. Mrs. Hani has the same subjects taught that are generally found in secondary schools, but with an emphasis on acquiring a reading habit in their own language, a practical degree of speaking English, an application of common sense and experience in every class that can be linked up with actual life in home and society. She has each class organized into groups of six that make one "family." For one year this family remains together through thick and thin, cooks its own lunches at school, guides its unruly and assists its weak members, and learns the inevitable lessons of mutual forbearance and helpfulness in ways of actual living, in correlation of head and hand, as well as through academic instruction.

Mrs. Hani is, as has been stated, an earnest Christian. Very few of the founders of private schools have been Christians. The majority of Christian women who have done outstanding educational service have done it in connection with mission schools to which they were indispensable. In that service they

COMMENCEMENT DAY PROCESSION

Woman's Christian College, Tokyo

have often sacrificed possibilities of fame and money, while they laid up for themselves treasure in heaven and helped put the leaven of the Kingdom into homes and into society.

Besides individual educational enterprises, there are local educational associations everywhere to which women may belong. There are also national associations, mixed or for women only, as the Japan Woman's Educational Association, founded in 1896, in order to promote the progress of female education, and the Woman's Christian Education Association. This latter grew out of the Tokyo-Yokohama group of Christian school-teachers and holds an annual meeting for the discussion of problems common to Christian educators of girls,—academic, moral, and spiritual. It took the active part in the promotion of the Woman's Union Christian College and has been interested in the investigation of good reading matter for girls, and in guiding in social standards for the mingling of young men and young women in this transition age from old conventions to new ideals. There are also the numerous alumnae associations of individual schools, a number of which are doing some definite constructive work for their mother institution or for society. A Federation of Girls' School Alumnae in Tokyo was founded in 1918 with Mrs. Hani, Mrs. Hamako Tsukamoto of Aoyama Girls' School, Mrs. Tamiko Mitani of Joshi Gakuin, and Mrs. Hideko Inoue of the Japan Women's University as promoters. The purpose of these leaders, most of whom are Christians, is

to secure the combined efforts of educated women for the uplift of women in general. Lectures have been given for the development of intelligent opinion on woman's problems.*

4. *Modern Japanese Women in Business*

Long before modern girls could attend a commercial school or take business courses, two Japanese women had carved out their careers as business executives of a high order. Mrs. Yoneko Suzuki, now just past her seventieth birthday, was left a widow nearly forty years ago, with a young son in his teens to become heir to his father's estate of half a million yen. Instead of settling down to a life of ease, Mrs. Suzuki decided to carry on her husband's business. She secured the services and advice of able men in its conduct, steered it through a crisis that involved some reorganization, and with her coöperators has brought the Suzuki Company to a leading position in commerce for the manufacture and sale of oil, steel, sugar, camphor, flour. She has retired from active work and leads a simple life, following her tastes for reading and music. She takes an interest in some forms of public service, especially in the Girls' Commercial School in Kobe, which she helped to found and whose running expenses for the first five years she assumed.

*There is also in Japan a branch of the American Association of University Women which includes a number of Japanese women who have studied in America. It has interested itself especially in selecting suitable candidates in Japan for American scholarships.

Madame Hirooka; Great Christian, Great Banker

The other woman was Madame Asako Hirooka. Of the famous Mitsui banker family, her business instinct soon told her that the fortunes of the family into which she had married were going to ruin. Quite contrary to the traditions for a daughter-in-law or wife, she asserted her determination to take control, and with a masculine degree of vigor and masterfulness so conducted the business as to insure success and fortune and finally to found a bank of her own. When she became interested in Christianity, Pastor Miyagawa did not unduly smooth the way for this rich and influential woman to become a member of his church. He made her work for the spiritual enlightenment she sought, as she had worked for material success. He taught her humility and a spirit of meekness that her proud executive soul had not known before. When she was baptized at about sixty years of age, she entered into Christian activity with the same fervor that had marked her business career. She felt that she must make up for lost time. She joined evangelistic leaders on their tours and added her tribute of testimony to their preaching and their appeal. Nor was her testimony in words only. The softening and beautifying of her character was plain to employees who had formerly dreaded a sharp rebuke or harsh criticism from her. Her death in 1919, before she had matured her plans for establishing a Bible School, deprived the Christian cause of a strong advocate and an evangelistic agency from which much

had been hoped. As more and more women enter the commercial world, there will be new opportunities for Christians among them to demonstrate Christian principles in the acquisition, control, and disbursement of money.*

5. *Modern Japanese Women in Medicine*

In the field of medicine women have already won themselves a place. There are about seven hundred Japanese women practicing medicine in their own country and in neighboring countries, such as China, Siam, Burmah, from which a call has come for women physicians. Some of those abroad command large incomes for their much-desired services. These physicians have largely had their training at the Tokyo Woman's Medical School, which stands today as a monument to the heroic persistence of the woman who founded and still conducts it. Mrs. Yayoi Yoshioka is herself a physician, having taken her training some thirty years ago at the Saisei Medical School in Tokyo, which was at that time coeducational. When circumstances led later to the exclusion of women from that school, Dr. Washiyama (as she was then) was led by her sympathy with girls who wanted to study medicine to the conviction that she should start a medical school for women. The beginnings were small and in the face of much financial difficulty. Students were uninten-

*"What shall I think of Japan?" by George Gleason, gives in the chapter "Can Japanese Be Christians?" a short sketch of Madame Hirooka; also sketches of a number of others mentioned in the present book, namely, Miss Michi Kawai, Miss Utako Hayashi, Mr. Hampei Nagao, Rev. T. Miyagawa, Mr. T. Kagawa, Colonel Yamamuro.

tionally tested in body and will by having to do their heaviest work in the summer when professors in men's institutions were free to render service in this one. At one time as many as thirty students had to use one microscope. But the leader had a will that made a way, and after two moves and one enlargement of site it was able in 1908 to add to its plant a hospital of its own, and from that step so to increase its equipment and efficiency that in 1912 it was recognized by the Department of Education and licensed to give degrees. The Alumnae Association is maintaining some charity wards and clinics in Tokyo.*

Dr. Inouye

As there is no Christian medical school in Japan, very few of the women physicians are Christians. The leading Christian woman in medicine is Miss Tomoko Inouye, a graduate of Kwassui College and the Medical School of the University of Michigan. Dr. Inouye was the Japanese delegate to the world's convention of medical women in New York a few years ago (and was seized upon by the Y. W. C. A. for its "movie" on foot hygiene!) She has a private practice in Tokyo, besides being physician to the Peeresses' School and giving lectures on hygiene in different parts of Japan.

Two dental schools for women have been established in Tokyo, one of which gives a degree, and has twenty-five of its forty-nine graduates now practicing.

The fact that the Japanese themselves so early es-

*For further information, see an article by Professor Caroline E. Furness of Vassar College on "Medical Opportunities for Women in Japan," in the New York Medical Journal for May 15, 1920.

tablished agencies for medical training lessened the need for Christian missions to do so. What little medical work was started by missionaries in the early years has been largely passed over to the Japanese. The outstanding Christian medical institution today is St. Luke's Hospital in Tokyo, under the American Episcopal Mission. From its central location it came to minister to the needs of a varied clientéle, including many Americans and Europeans. It is now known as St. Luke's International Hospital and does a wide work. One important feature of it is its high grade training school for nurses.

6. *Modern Japanese Women in Philanthropy*

The work of Christian nurses in Japan, as everywhere, is one that brings the light of God's love to bear upon human pain and carries the comfort of Christianity to many a suffering heart. The great mass of Japanese nurses have received their training under the National Red Cross Society. This great society—the first modern nation-wide organization—was founded in 1877, and has had a phenomenal growth under imperial patronage, until to-day it has a thirty-million-yen endowment and a membership of one million nine hundred thousand. The nurses whom it has trained number over twenty-three thousand of Japan's 33,000 nurses.* As a sub-organization it conducts the Volunteer Nurses' Association, whose members learn first-

*Most of the maternity work in Japan is done by midwives, who have a special license distinct from that of nurse. There are 34,000 of these midwives.

aid and do bandage-rolling, etc., in training for emergency service. This organization, dating from 1887, has done invaluable work during wars, promotes the work of the Red Cross in peace as well, and has further been an important instrument in developing in Japan's women a social-service consciousness. They began to see that there was something that they, as groups of women, could do.

The Red Cross and Volunteer Nurses

It was the China War in 1894-5 that first stirred the women to any wide activity. Christian women were in the forefront. Miss Eliza Talcott of the American Board Mission did among wounded soldiers in the Hiroshima hospitals a work that won for her the name of "the Florence Nightingale of Japan." Mrs. Neesima, widow of the celebrated founder of Doshisha University, with a group of loyal Christian nurses from the Doshisha Nurses' Training School (no longer in existence), gave distinguished service of the same kind.* A missionary wrote at that time: "The splendid work of the Red Cross Society has brought the idea of 'the Cross' in some sense before the nation that for centuries has regarded trampling on this emblem as a truly patriotic act." The membership of the Volunteer Nurses' Association is about sixteen thousand.

*This type of Christian service was carried out on a much larger scale during the Russian War. Many missionary women worked side by side with the Japanese in hospital-visiting and in railroad stations. At least one, Miss A. B. West (Presbyterian) of Tokyo, was decorated by the government in recognition of her untiring and efficient helpfulness.

Its honorary president is Princess Kanin and its chairman is Marchioness Nabeshima.

Marchioness Nabeshima, Social Worker

The marchioness is a leader of women's activities in the lines first developed, being likewise chairman of the Japan Woman's Educational Association, and of the Woman's Union Children's Aid Society, which maintains a charity hospital for poor children and has various workers for children living in different districts of Tokyo; and also of the Taisho Fujinkwai, a modern woman's organization with distinctly progressive aims. This society deserves mention for what is accomplished to promote an interest in social welfare. On account of the prominence of many of the women connected with it, its doings have received much publicity and have helped to educate public opinion. One activity has been to secure the opening of private grounds for children's play; when children of the nobility mingled there in play with little boys and girls from the slums, and the newspapers wrote it up, people began to take notice and to comment. Said a missionary woman who belongs to the organization, "It is a small work, but most things are. I never go to the committee meetings that I don't feel sorry I don't give more time to it, and we never have the children out for some good time without being glad we are doing as much as we are."

There are a number of modern women who are doing constructive thinking along lines of social betterment. Mrs. Kikue Yamakawa, a graduate of Miss

A PRAYER MEETING IN ZAKO SAN'S STORE

Tsuda's English College and a student of sociology, though not strong of body, is a persistent fighter for socialism, working hand in hand with her husband in publishing a socialist magazine. Her husband has been imprisoned more than once for too free utterance of socialistic doctrines, but that does not dampen the ardor of either of them. She has written several books and essays on woman problems and social questions, and has the reputation of being the most animated of the women critics of today.

A Self-made Publicist, Mrs. Yamada

One self-made woman of wide reputation is Mrs. Wakako Yamada, a farmer's daughter, who had but four years of elementary schooling in her childhood. When about twenty she went to America as a laborer, and tasted the dregs of life as well as some of its highest experiences during her six years there. Fleeing from the world of passion into a church, she first learned about Christianity and later embraced it, finding in it great joy and peace. She gave it up, however, in connection with her marriage to a man, self-made like herself, who had spent twenty-five years in work and study in America. Her life had been so hard that at the time of her marriage she barely remembered how to write the Japanese alphabet; under her husband's tutelage she practiced and studied, until she became by force of perseverance one of the leading writers on women's problems. "Sex Education and the Liberation of Woman," "The Social Meaning of Love," "The Theory and Practice of the Eight-Hour

Day" are titles of some of her works. She is one of the leaders of the New Woman's Society.

The founder of the New Woman's Society was Miss (or Mrs.) Akiko Hiratsuka, (literary name "Raicho"). The society started in 1919 and has in its program of endeavor many lines that are provoking effort among progressive women in other countries,—such as woman suffrage, the repeal of laws disadvantageous to women, protection of motherhood, formation of women's labor unions. This organization aided in accomplishing the repeal in 1922 of the law prohibiting women from taking part in political meetings, and with its magazine, "Woman's League," does much of the agitating for woman suffrage. Miss Hiratsuka, formerly a student in the Japan Women's University, is an undoubtedly able woman, but her attitude on certain moral questions has not only brought on her the censure of her alma mater, but has prejudiced some women against the cause which she represents.

Other progressive women are Baroness Ishimoto and Mrs Koko Tanaka. Mrs. Tanaka, a graduate first of the Japan Women's University, and then of Leland Stanford, with an M. A. from Chicago for study along sociological lines, was Japan's woman delegate to the International Labor Conference at Washington in 1920. Baroness Ishimoto has a first-hand knowledge of labor conditions in Japan's mines, as she accompanied her husband during the three years that he spent as a practical miner in Kyushu; though not nominally Christians, their interest in the

way the submerged tenth lives, and in the improvement of the conditions of the poor and blighted, is the definite product of contact with the Bible and Christians. They are among the most active promoters of the birth control movement, not yet organized, but already stirring in Japan, and are giving themselves to extend its influence. The baroness had a paper at the World's Conference in London, and has done a considerable amount of translating of pertinent works.

7. *Modern Japanese Women in Patriotic Service*

The largest woman's organization in Japan—and also in the Orient—is the Women's Patriotic Society, now about twenty years old and numbering over a million members. Like most great movements, it owes its existence and prosperity to one outstanding personality. Mrs. Ioko Okumura, born in 1845, was daughter, sister, and widow of Buddhist priests, in a family descended from court nobles and imbued with the ancient spirit of loyalty to the Emperor. She was taught from her earliest days that even a woman must be willing to give her life, if need be, for her country. While still a young girl, she showed herself ready for larger things by undertaking long journeys on important business for the priests of her family temple. On these journeys she dressed as a man, with divided skirt and two swords, and always carried out her commissions successfully. Her second marriage having ended disastrously in divorce and separation from her three children, she threw herself whole-souledly into

work for her country, campaigning vigorously in the election of members to the first parliament in 1889. To improve relations between Japan and Korea, even in those years before the occupation, she promoted a movement by which her priest-brother was sent to that country as a missionary; there she joined him later and established an industrial school for Koreans.

Mrs. Okumura Founds Women's Patriotic Society

Mrs. Okumura's activities began to attract the attention of the Imperial Court. She was given an audience by imperial princesses, and later commissioned by Prince Konoe to visit southern China and report on conditions there. On the outbreak of the Boxer Rebellion in 1900, she moved the Hongwanji Sect to send a party of Buddhist chaplains to the Japanese army in North China. Joining the party herself, she acquired on the field a first-hand knowledge of war conditions. Her work for the dead and wounded so revealed to her the need of aid for their families that she returned to Japan resolved to devote herself to the promotion of an agency for their relief. Securing the patronage of two princesses and other prominent persons, she organized in 1901 the Women's Patriotic Society. She followed this beginning with a large promotion work, stumping Japan and making over three hundred addresses on behalf of the organization. Her success was pronounced. The society through its many branches in all Japan furnishes relief for invalided soldiers, conducts a workhouse for those partly disabled, and provides aid for

FREE CHRISTIAN CLINIC HELD DAILY IN YOKOHAMA

their families and education for soldiers' orphans. In war-times it was especially active; but in recent years it has seen its patriotic opportunity to be broader than work for soldiers and has branched cut into other forms of relief work. Mrs. Okumura died in 1907 in her sixty-third year, having lived to see the effective work of her women during the Russian War.

Women's Patriotic Christian Work

Many Christian women are members of the Women's Patriotic Society. They are helping demonstrate that Christianity is not inimical to patriotic works of service and sacrifice. At times Christian women have been able to furnish just the needed leadership for the expression of the spirit of service. An example ocurred in Kobe during the Russian War. The Kobe branch of the Women's Patriotic Society, in conjunction with the local city woman's club, was ready to undertake something for social service. Mrs. Foss, the wife of the Anglican bishop, told the ladies about the crêche movement in the West, and urged the establishment in Kobe of day-nurseries for the children of men at the front whose wives went out daily to work in shop or factory.

The Japanese ladies became interested and enthusiastic, but a second conference showed the influence of a wet-blanket. Some of the husbands had counseled caution from the fear that the women would attempt more than they could carry through and thus make a laughing-stock of themselves. But Mrs. Foss believed that they could succeed, and made them believe it. She

secured from the English and American women of the city pledges for the support of one crêche for the period of the war. With this stimulus and her inspiring coöperation, the Japanese women went to work and founded four more crêches in needy parts of the city. Far from having been a laughing-stock, they have opened up new visions of social service to their fellow-citizens.

All but one of these crêches are continuing to-day. The one for which Mrs. Foss assumed responsibility has always been Christian. Although in a very depraved part of the city, where children breathe in from their earliest days the atmosphere of fighting and thieving, it has been able to make a real impression for good. People in other places of responsibility admit and admire the power of the devoted Christian woman who has it in charge.

The statistics of the Home Department of the government state that there are 6,369 local woman's organizations in Japan. New organizations for women are being launched every few months, signs of the new longings and new ideals that are striving for expression. The recent ones sound all the notes found in the post-bellum woman's movements of other lands. All of them offer a great opening for the leadership of the Christian woman.

SELECTIONS

Illustrative of the spirit of consecrated adventure that is beginning to animate the Christian girls of Japan is the following vacation diary. Three students of the Woman's Chris-

tian College applied to Mr. Kagawa to be allowed to utilize their holidays by helping in his slum settlement and learning all they could by observation. This vivid account of their experiences was published in the college magazine, and has been translated and slightly abridged for use here:

AMONG THE POOR.

Dec. 17, 1921.

The more I sharpen the sword of reflection, the more miserable I feel with my egotistic life. An insistent impulse urges me to go out of my idle life and do something for others. I want to give a hard test to my inconsistent self that is always building castles in the air. And so this feeling of mine and Mr. K.'s permission led me to decide to pass the winter vacation—in the slums in Kobe.

Dec. 18.

We had the pleasure of being met by Mr. K. with a taxi-cab ready to take us to our destination. The auto stopped in front of the building of the Jesus Band (Yesu Dan) of the Shinkawa slums. Women and children gathered around us. As it was Sunday morning, the building was crowded with Sunday School children. It was exactly as I had imagined. The children were not neat. Very few of them had clean faces or had their hair combed nicely; their clothes were dirty. Not a few had bad boils on their heads and faces. But, as we mixed with them and sang together, gradually I came to feel their precious value. They are like gold wrapped in rags. They sang cheerfully.

We walked to Mr. K.'s house, one of those tenement houses. The seven-mat room was the one given to ourselves.

At 3 p. m. we left the house for the poorest section of the slums with bean-tickets to be distributed among the people there. We went round to forty or fifty houses. The narrow alleys between the houses were filthy, as the water drained badly. It was surprising to see such a large number of people ill or deformed. Many one-eyed blind men! People

with only one foot or one arm, and people without noses. Inside the dark rooms, weak, pale invalids were seen lying helplessly on the floor. The most miserable sight presented to our eyes was an old man lying in a house half falling over. We went in and said, *"Ojii San* (old man,) come with this ticket to the Jesus Band today for your share of beans." The smell of the room was unbearable. The old man was nibbling at a rotten brown persimmon. His skin did not look that of a human being. . . . .

"I am not well and can't move," said the old man. . . .

"All right, we will ask your neighbor to get your share of beans," we answered, and went out.

A feeling of loneliness came over us to see a man doomed to live this miserable life, and we could not help praying for this friend.

The evening brought many friends to our door. Old and young, lame men with crutches, blind men led by children; each eager for his share. Two *sho* (three quarts) was the share for each. One put the beans in a gray bag, another in a basket, another in the skirt of his kimono, and so on. Some brought their neighbors and said,

"Please give my neighbor some beans," or

"My next-door neighbor was away and did not get a ticket." I like the kind, warm feeling among the poor.

In the evening we acompanied a street-preacher. On our return we had prayers.

The stars are beautiful, especially when viewed from the alley of the slums; they are poetry itself, joy itself.

Dec. 24.

We started to sing in bed. Mr. K. over in his room joined in. A woman who lives across the alley greeted us with "Good morning." We went out in the chilly air to a common hydrant for water. The hills yonder were still wrapped in mist and seemed to be in deep sleep. We set to work cheerfully in order to get ready for the Christmas celebrations that

were to be held on the twenty-fifth, twenty-sixth, and twenty-seventh.

It is just twelve years since Mr. and Mrs. K. began their work here in the slums. After supper we sat around the brazier, and both Mr. and Mrs. K. told us about their experiences. A sad feeling came over us to think of Mr. and Mrs. K. just twelve years ago tonight when they first came to this place and had to go to bed in the dark without any fire to get warm with.

Suddenly there appeared at the door a fierce man. He is named Matsui, and reputed to be a bad man in the neighborhood. He was drunken, and as usual he came to ask for money. While the man spoke in violent and abusive language, Mr. K. stood still with hands in his pockets and with mouth and eyes closed. The villain raged and raged. He walked up to Mr. K. and thrust a letter in his pocket, and after repeating, "You must answer in three days; if not, I'll kill you," he walked away. . . . We were struck by the dignity and strength of positive power produced by the non-resistance principle. In silence we were taught the spirit of patience born of prayer and love.

The night in the slums is almost fearsomely silent.

Dec. 26.

We kept quite busy during the day getting ready for the Christmas celebration that was going to be held in the evening. But work itself is a joy. We really learned the happiness of those who enjoy self-sacrificing work for others.

In the evening when I was sweeping in *Kikuno Tei,* a small theatre that was rented for the Christmas celebration, a little bare-footed girl of about ten years of age stole in from the entrance. She grasped two or three oranges from the box and ran away. I was startled and stood petrified with broom in hand. It made me sad to know that such terrible skill in evil was already developing in that little soul. It is too bad that the pure soul of a child can not grow up without

being hurt by the poverty and evil that surround it. I prayed to the Great Power especially for that unfortunate child.

The Christmas celebration began at seven. Five or six hundred children, of whom about two hundred were Sunday School children, came. They were just as noisy as so many sparrows. No one who was not there can imagine how noisy they were. I was afraid my head would split. But when the program began, they behaved pretty well. In spite of their poor clothes, they stood on the platform with bright, cheerful faces and sang and recited. The whole scene moved us to tears. We felt that those children were so near the Kingdom of Heaven, and that we too could step heavenward with them. We felt our ugly shells come off and wanted to sing with them and be glad with them. I thought that this was the greatest blessing that the life in the slums could give us. We went home at twelve after clearing up the place. As usual we sat around the brazier and were treated to Mr. K.'s favorite *shippoku* (boiled vermicelli with hashed fish and vegetables).

These happy evening gatherings make me a child once more. I can feel a joy like that of the angel in Blake's picture, flying toward the bright light of Heaven.

OUTLINE OF CHAPTER SIX

What Christian Women Are Doing in Japan

1. *Telling and Teaching.*

2. *Fighting Vice, War, and Disease.*

3. *Reconstructing and Awakening.*

CHAPTER SIX

What Christian Women Are Doing in Japan

Whereunto shall I liken the kingdom of God?
It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.
Luke 13: 20, 21.

1. *Telling and Teaching*

"Haven't you a story for me to tell the American women?" said I to Zako San. Readers of Dr. Gulick's "Working Women of Japan" will remember the story of the little invalid who was saved from the career of a *geisha* by the severe attack of rheumatism that crippled her for life, who in the midst of suffering, neglect and despair was led by friends to Christ, and who has since been an inspirer of Christian faith and courage in multitudes of shut-ins whom she has never seen, but to whom while lying on her back she writes with her deformed hand messages of joy and comfort in the Holy Spirit. She earns her livelihood by directing a little store.

"Yes," she said, "wouldn't they like to hear about Seisaburo San?" And she hitched herself around a little on her bed to see me better, and told me with face aglow the story of a very humble Christian in a country place some seventy miles away. "He is only twenty

years old, and probably dying now of Bright's disease and beriberi, with complications that have been growing in him these three years. His mother is dead, and his father, a heavy drinker, has let things on the farm go to ruin. For a while an older sister, who happened to be a nurse and a Christian, left her husband at his post in Korea and came back with her small baby to take care of this brother. She nursed him tenderly and told him about Christianity. She scrimped on her own food allowance from her husband, in order to buy milk for the invalid. Her husband bought fifty chickens for him, so that the eggs might furnish a little income as well as food. The drinking father sold them all for *saké*. The kindly Christian doctor of the village gave him free treatment and free medicine.

"This man began to correspond with me a few years ago. His sister's influence had led him to want to be a Christian. In one of his letters he told me he wished to be baptized, but he didn't feel it would be right to join a church if he couldn't pay anything towards its support. Well, it just happened that a Christian man had recently brought me five yen to be used for some good purpose. I told Seisaburo to use that for two years for his church subscription at fifteen sen a month, and then the rest was to be for buying milk. And so he was baptized. Then has followed test after test of his faith. The Christian sister had to go back to Korea. Her husband wouldn't send any more money for the brother because the father always used it for drink. I sent some once that went the same way,

but now I have found out how to do it. About five miles away is the Ayabe Silk Spinning mill. You know, that factory is under Christian management, and has such a fine reputation that parents who were leaving to be away a while have been known to send their daughters there just to feel they were in a safe place.* There were in this factory two Christian girls from Seisaburo's village, and they sometimes walked home for over holidays, and went to see him and take him a gift of some of their savings. So now I send them every month three yen for him, and they break it up into ten-sen pieces for his convenience and carry it to him. Another sister is at home with him now, but she is not a Christian and gives but little service, grudgingly. It is very bitter for him. The only things that make life endurable are his Christian faith and the loving ministrations of Christian friends."

As the Gospel of old was carried by fisherman, housewife, tax-collector, physician, scholar, so now it is still preached through Christian storekeeper, nurse, doctor, factory-girl. It is the individual touch through which multitudes of Christian women are making their influence felt. "My daughter's prayers have been answered," said a friend to me two months ago. "Her husband is to be baptized next Sunday." They had been married some twelve years; the consistent influence of the Christian wife and mother had made

*The director of the social welfare work at this factory, Mr. Shinsui Kawai, is a Christian minister who felt called to this form of work. He was the nominee with first place for labor delegate from Japan to the World's Labor Conference in Geneva in 1922.

the background for the evangelist's appeal to the man during a long convalescence from a dangerous illness.

Work of Bible Women

The organized work for individual women is generally done by Bible women, trained for about three years in evangelistic schools. The 1922 "Christian Movement" enumerates ten Protestant training schools, under as many different missions, in places scattered from Sendai to Nagasaki, with a total enrolment of 227 women. The smallest has three pupils, the largest eighty-five. Two of these schools are to be united in 1923. The oldest is the Woman's Evangelistic School of the American Board Mission, established in 1880. Miss Martha J. Barrows, its pioneer missionary of forty-three years of service, tells us the story of one of the many successful women workers that schools like hers have sent out.

"One day a letter came from a pastor in the north asking for admission for a young woman he knew. There was not much detail, but we wrote she might come, and then on her arrival were dismayed to find that she was below our age limit (Bible women have to have a certain number of years behind them to give them safe standing and respect) and had not had the required preliminary education. But, as she was an orphan who had run away from her guardian's home very early one morning in order to escape being married—which she was very loath to be—and as she had come a long way and with a pastor's introduction, we let her in on conditions that she should take four years

to graduate instead of three. But we soon began to discover that she was unusual. She had great perseverance in making up her inadequate preparation and kept at her work vigorously. She even kept up her study after graduation and developed special talent in letter-writing,—all for use in her Christian work. And even early in her student days we noticed her prayers; they were remarkable for their spiritual quality.

A Church Fifty Miles Long

"After her long training, including much field-work, she started her professional work in the Tamba Church, 'the church fifty miles long' so-called because the five church buildings scattered through that country district are all parts of the one organization. The work there had been begun some years before by a Bible-seller, who had won the first converts in the district and knew every one at all interested. He introduced the Bible woman to the whole field, and she walked from place to place visiting homes and holding meetings, and getting acquainted with everything bearing on the work. Some places she visited every week. I toured there every fall and spring, and she always came to meet me, accompanying me from house to house, always priming me beforehand on the person we were about to visit and telling his or her special need or circumstances. If I was of any use to the work there in Tamba, I owe it more to her than to any one else.

"Once when she was to cross a mountain range to

meet me, she started out forgetting her breakfast; overcome with weakness, she crawled part of the way, then recollecting her omission and recognizing hunger as the cause of her faintness, she crept on to a house where she asked for something to eat; they replied that there was nothing, so she struggled on until she reached me late in the evening. That was characteristic of her power to forget herself. A new pastor with an invalid wife came to the church. The wife died and in due time he sought the Bible woman in marriage. But, as in girlhood, so still, the thought of marriage was alien to her, and she left Tamba to return as matron to her alma mater. In time, however, true and persistent love won; they were married. She has made her home as great a success as her field-work in the city church where they are now laboring. She is a rare pastor's wife, unselfish, untiring, always helpful in time of trouble, sought not so much for what she says as for what she is."

Publishing the Tidings

Such is one of the many Bible women in Japan whose spiritual children rise up and call them blessed. And besides them the volunteer women that publish the tidings are a great host—especially in Sunday School and in women's study groups. The crying need is for more training for these volunteers. The Japan Sunday School Association has established, to meet this need, a summer institute which, beginning in 1916, has met every summer in Karuizawa to furnish elements of needed knowledge to present or pro-

spective Sunday School workers. Through this same association the Daily Vacation Bible School Movement has gotten well started in Japan. In 1921 eighteen such schools were conducted, twelve in Tokyo alone.

Woman's direct religious work has further reached out beyond its local church and town with a definite expansion in the formation of women's missionary societies in all of the larger denominations. Their work is of two types, helping some weak local group of Christians or would-be Christians by supporting a worker or giving a grant in aid; or going to colonial territory, as in Formosa and Korea, to work for their fellow-countrymen there. This missionary work is doing much to develop the spiritual resources of the Christian women.

Power of Hymns

One of woman's best religious tools is music. It is hard to estimate the influence that Christian hymns have had in attracting inquirers and in impressing the Christian message. A boy who had gone to Tokyo from the Tottori Night School afterward wrote back to his friends there of his new appreciation of its chapel service and of the music.

He told very frankly of some of the temptations that faced Middle School boys and how he had gone the way of the others until he went into the Night School and sang, "Jesus, tender shepherd, lead us," or "Sweet hour of prayer," when suddenly the awfulness of his present mode of life and the wonderful strength and beauty of what he might be flashed over him. He

could think of nothing else that night and went back to his room unable to sleep.

To increase the use of Christian music, all mission schools for girls have special facilities for learning to play the reed organ, if nothing more, and in at least four of them diploma courses in music are offered. A great increase of sacred music for church use is needed, for appreciation of western music is rapidly growing through the visits of musicians from abroad and through the popularity of the phonograph. There is in every church latent musical talent waiting for the leader's baton. An attempt or two to start a school of sacred music has hitherto failed, but it is hoped that such a school now being planned by a group of Christians in Osaka may succeed.

Christian Kindergartens

Another of woman's effective tools is the kindergarten. It knows no distinctions and serves all classes. There are Christian kindergartens that draw from the most cultured homes; there are those serving the sturdy middle classes, and there are those in slum districts where the children, dirty and uncouth, are not even recognized as potential citizens because their parents, whether legally married or not, have never taken the trouble to have them registered. It may be partly out of ignorance, partly out of poverty, making even the small fees necessary a burden. As children without a *seki* (registration) are not admitted to public schools, it is one of the first efforts of the Christian worker in such neighborhoods to interest parents and children

MISS MICHI KAWAI AND
HER MOTHER

In the Garden of Their Old Home in Ise

alike in getting the *seki.* Sometimes the children succeed with the parents when the outsider does not. The Free Zenrin Kindergarten (Baptist) in Kobe had triumphantly succeeded in getting its first graduating class all registered—in fact, it would graduate no child who was not registered. The group of children appeared among others at the doors of the public primary school applying for entrance. "What are you doing here? *You* have no *seki,* get out!" was the customary reception given them by teachers who recognized what class they came from. But the children had been taught their rights. They drew out their certificates and were admitted. The astonished teachers later went around to the Christian kindergarten to inquire how these results had been attained. * The conduct of a primary school for children debarred from public schools is another missionary opportunity —like the Canadian Methodist one at Nippori near Tokyo.

The field for the Christian kindergarten in Japan is boundless. It is one of the most direct evangelistic agencies—removing prejudice against Christianity, entering homes, and implanting fundamental seed in virgin soil. Recognizing the unlimited opportunity in this field, the Kindergarten Union of Japan (Christian) passed at its sixteenth annual meeting, 1922, a vigorous resolution asking the mission boards for more kindergartners for Japan, but emphasizing the fact that those selected should be specialists ade-

*See the Tenth Annual Report of the Kindergarten Union of Japan.

quately trained to meet the opportunity, as well as women of strong Christian faith and experience with which to vitalize their work and influence. Japanese kindergartners are being developed in nine Christian training schools that have sent out over two hundred graduates. The demand is greater than the supply.

Remarkable Work of Miss Takamori

Probably the best equipped Japanese kindergarten specialist is Miss Fuji Takamori. She is one of a remarkable family of girls brought up at Kwassui Girls' School by a widowed mother who became an evangelist. Miss Takamori took four diplomas at Kwassui—including college, music, normal, and kindergarten training, and then after some teaching experience graduated from the Chicago Kindergarten College and took an M. A. from Columbia University. She is now working in the Lambuth Memorial Kindergarten Training School recently moved to Osaka. She has a vision of wide social service through the kindergarten by way of child welfare work through the homes and in society, and is using her special training to good advantage in that great city that has the highest known rate of infant mortality in the world.

The National Mothers' Association, founded in 1918 by Christian women, both missionaries and Japanese, aims to disseminate to groups of mothers all over the land its monthly leaflets on topics related to the Christian home. Such timely subjects as home discipline, children's questions about sex, the care of the teeth, the baby's wardrobe, the Christian spirit in its home

manifestations, are indicative of its reach. It distributes now over 3500 leaflets a month. Another publishing agency of Christian women is the Tokiwasha (Methodist) in Yokohama. Its press issues Christmas and other religious cards and tracts and a monthly magazine, frequently containing songs, dialogues, or programs for special occasions in the church or Sunday School.

Foreign Women Missionaries

There are about seven hundred foreign women missionaries in Japan, of whom some two hundred and fifty are wives of missionaries. Many of the wives are doing very valuable work with mothers' meetings, girls' clubs, house-to-house visiting, Sunday Schools, etc., besides making the home itself a demonstration of Christianity in daily practice.

Of the unmarried women missionaries, the two classes, "educational" and "evangelistic," are not widely different in numbers. The distinction is a technical one, based on whether their main work is in a school, or in connection with a religious center such as a church or a preaching-place, or a home made into a workshop of religious activities. With either name, the purpose of the missionary is the same—the spread of the evangel of Jesus Christ. If her heart is full of that evangel, it expresses itself alike through the prescribed routine of the school or through the diversified and elastic program of a Christian social worker or evangelist. Many of the women in school work have a woman's meeting or a Sunday School or some other bit of separate work

as a kind of elective; while many in the evangelistic work take on definite tasks of a few hours of teaching in government schools or in night-schools for the sake of the opening that such work gives for personal Christian work.

A Japanese Christian Chauffeur

A happy combination of the two kinds of work is illustrated by Miss Gaines of the Hiroshima Girls' School, the owner of (I think) the first woman's missionary "Ford" in Japan. She is happy in having as chauffeur a young Christian mechanic who came to her for little more than half his previous salary, because he wanted to help her in Christian work. After the day's work in school is done, Miss Gaines and a helper or two spin out of town to a neighboring village. The automobile draws a crowd anywhere there are houses, and the chauffeur takes the machine itself for his point of departure. "Autos," he says to the crowd, "are used for many purposes. Some are for business and some are for pleasure, as you know. But this one is different. This auto was sent out here for the particular purpose of telling you about the message of Jesus Christ." And then with the help of song a little wayside sermon is delivered, tracts are distributed, and a beginning of seed-sowing made. "Last night," I heard Miss Gaines say, "we had three street meetings of about two hundred apiece. I am planning some time to have a stereopticon, because with that outdoors these warm summer evenings we could easily carry the message to a thousand people a night." Sometimes the Ford has to

MADAME KAJI YAJIMA
AND MISS AZUMA MORIYA

jolt over difficult country roads, or pick its way along the edge of precipices by the sea, but faithful to the Ford traditions it carries the messenger and the message where they need to go—to country school-house, to isolated Christian, to some old pupil who weeps for joy at renewing the Christian contact after years of separation.

Along Social Lines

Sometimes the work for girls takes the form of vacation house-parties, when little groups live together in the missionary's home for a week or ten days in a healthy schedule of work and play, and get with their daily Bible study a taste of real friendship and a first-hand impression of how Christ reveals Himself in the daily lives of His followers. The girls' camp movement is just beginning in Japan, with its welcome message of health and balanced activities. The first girls' camp was conducted at the Uradome seashore, near Tottori, in 1922, when twenty-eight school-girls gathered under the leadership of Miss Eleanor Burnett and others, and became so enthusiastic over the camp ideal that they decided to make it permanent and undertook to work for the necessary equipment. Some had learned there important things about their own bodies; some had found a new spiritual life; all had learned how to be a better friend to some one.

There is a field for Christian work in the widely organized girls' societies of Japan. These are affiliated under a central department formed in Tokyo in 1918, and their membership of over half a million is

kept in touch with the headquarters by a monthly magazine, "The Girls' Companion." This headquarters makes investigations of local conditions and stimulates the forming of girls' societies, especially in country districts lacking incentive to self-improvement. Its leader is Mrs. Fusako Yamawaki, a prominent educator and the founder of a large girls' school in Tokyo. At a big woman's meeting held under the auspices of a leading daily to discuss problems of the day, there appeared an eager, sad-eyed woman who sought out a missionary present and said, "I came to this meeting from down in the country, because I am working with young girls. I am a Buddhist, but I want to know anything that can be used to keep girls straight and serious in these unstable times." To a Christian who has the power of making her Christianity so strong and beautiful that it is wanted, these secular girls' societies offer an enviable field of influence.

Y. W. C. A. Special Features

The Young Women's Christian Association in Japan has made a good start in adapting the American club idea to the Japanese girl. The psychological principles applying are the same in either case, and leadership is the main need in developing Girl Reserves, Business Girls' Clubs, and the like. English, gymnastics, cooking, Bible, and other subjects taken up in clubs or classes, with attention to recreative features and social needs, are exemplifying the blue triangle purpose here,

as in other lands. One special feature in Japan has been its work for emigrant women. Of the six hundred thousand Japanese living abroad, about two-fifths are women;* and hundreds more go every year as brides to help their husbands carve out a new place for themselves in a foreign land. The effect of this change upon the emigrant herself is deep; upon the country where she settles, important; upon the people she has left behind, often determinative of their attitude toward the foreign country. Her ignorance of foreign methods of housekeeping may prejudice a neighborhood or even wreck domestic happiness. A failure to recognize the ideals motivating western society may cause discord and heart-burnings in both parties.

The Y. W. C. A. in Yokohama and Kobe, the main ports of departure, conducts brief courses of information and inspiration for emigrant women during their detention by the authorities for medical inspection before a sailing permit is given. These days of waiting afford an excellent opportunity for sympathetic Christian women to make a point of contact. With a room or two to show housekeeping models, some helpful advice about dress and manners abroad, a little Bible teaching and, if time permits, a bit of English—with one or all of these, the woman can face a new world with less misgiving, more self-respect, and a start in

*Of the 226,000 women abroad, over one-third are in Manchuria; something over a quarter are in Hawaii; and other groups, in order of diminishing numbers are in the United States, China proper, Brazil, Tsingtao, Shanghai, Asiatic Russia, and British Columbia.
See Miss Helen Topping's article, "Work for the Japanese Woman Emigrant," Japan Evangelist, April, 1920.

the right direction; especially as the work includes giving out some Christian literature and an introduction to the Y. W. C. A. worker at the port of entering beyond. The authorities of Hyogo Ken have so welcomed this aid that they have their official emigration institute held at the Kobe Y. W. C. A. which they helped to equip for the purpose. Over a thousand women passed through this institute in the last statistical year; many of them were going abroad for the second or third time, but there was something for every one to gain in the attractive rooms and hearts at the Y. W. C. A.

The Japan Young Women's Christian Association has now fifty-seven secretaries, of whom thirty-two are Japanese. Since its start in 1905 it has developed over thirty student associations and five city associations, with a total of about 8,000 members. Student hotels, work for women clerks in railroad offices, summer conferences, a monthly magazine, are some of its central activities. It has also made a beginning of social welfare work for factory girls; and, in order to develop this kind of work, it has begun a brief training course for social workers. Its expansion into the industrial field is to be heartily welcomed.

A Mount Holyoke Graduate

The chairman of the National Committee of the Y. W. C. A. is Mrs. Hana Ibuka, of Kobe College and Mount Holyoke, whose busy life as wife of the president of the Presbyterian College in Tokyo did not prevent her from teaching science in two mission girls' schools and giving herself freely to the service of the

Association and other allied good works. The general secretary of the Association is Miss Michi Kawai, Japan's most international woman: she is vice-chairman of the World's Committee of the Y. W. C. A., also of the World's Christian Student Federation. Her winning a competitive scholarship for Bryn Mawr after her graduation from the Presbyterian mission school in Sapporo was the outward beginning of her internationalism, but its real incipience was when her father gave up his hereditary priesthood in the national religion of Japan and accepted faith in the universal Father of mankind. She was about eleven at the time and not long afterward with the rest of the family joined with her father in the Christian faith. Her connection with the Y. W. C. A. began by her taking part-time work in it while teaching at Miss Tsuda's English College. But soon the Y. M. C. A. grew and she grew with it, until its expanding horizon had taken her not only the length and breadth of Japan, but also to Siberia, China, Europe, and America on behalf of women. Taller than the average Japanese woman, with a clear, carrying voice in public speaking, and with the power of conviction that makes her forget herself in her message, she is the leading woman speaker in Japan today. Her words by tongue or pen have stirred many to new personal and social ideas for service of country and of the world.

2. *Fighting Vice, War, and Disease*

Missionary work in Japan, as elsewhere, began with

individual work for individuals. But soon the need of Christianizing the environment, of creating Christian society, led to the establishment of agencies to work for mass results. The first of these was the Woman's Christian Temperance Union. This is the oldest, as the Woman's Patriotic Association is the largest, of the national women's organizations. In 1886 Mrs. Mary Clement Leavitt of the American W. C. T. U. visited Japan to promote the cause of temperance. In December the Japan organization was launched with thirty charter members.

Madame Yajima, Thirty Years Head of W. C. T. U.

The little woman of fifty-four who was then elected president and was continuously reëlected for more than thirty years was destined to a work that earned her the title, "the Frances Willard of Japan." Madame Kaji Yajima has a double distinction as an educator and as a reformer; for after an unhappy marriage had terminated in divorce and enforced separation from her four children, she gave herself to study; and in the year that saw the founding of Japan's modern educational system, 1872, she passed examinations and became the first licensed woman teacher for primary schools. Within a few years she was attracted to work with a missionary, because she wanted to learn English and to hear about the Christian's God. It took her seven years of study to decide to give allegiance to God, but at the end of that time her self-surrender was complete. She gave herself unreservedly to the service of Christ through service to men. For thirty-four years,

mostly as principal or acting principal, she worked in the Presbyterian girls' school in Tokyo (Joshi Gakuin), impressing her personality upon hundreds of the rising Christian women of Japan and receiving a government decoration for her services.

But all that time her strength was being shared with the cause of temperance and purity. In her first teaching experience in a public school, she had tried to find in the homes the reason for the dullness of some of her pupils, and had found that reason to be drink. Her own bitter experience of married life had taught her the need of purity for the preservation of the home. When the first session of the national diet was held in 1889, she presented to it, as to every session since, a petition for legislation making adultery in men a crime equally punishable with adultery in women. This petition has never yet been reported out of committee; but the idea of a single standard of morals is taking root through steady Christian propaganda, and its influence is spreading.

Madame Yajima will never be discouraged. Her long life of activity seems but to flower the more in old age. The second time that she went abroad to represent Japan at a World's W. C. T. U. convention she was eighty-eight years old. Then when the Alumnae of Joshi Gakuin presented her with a generous purse, saying as a Japanese would to a beloved grandmother, "Please use this for *massage* or anything you like," Madame Yajima said at eighty-nine, "I have the strength, I have the time and the money,

and so is it not I that should go on a message of peace to the world?" And so she made that memorable trip to Washington in 1921 and on November seventh, just before the opening of the Disarmament Conference, presented to President Harding the resolution declaring for peace from ten thousand women of Japan.

Woman's Peace Association

"There are three classes of women in Japan as regards peace," said Miss Nishino of the Wilmina Girls' School, addressing a conference of missionaries in Osaka. "One group, brought up under the old *bushido* spirit, still believes that Japan's greatness is dependent upon her arms; another group is indifferent; a third is definitely for disarmament and peace—and these are the Christian women and those who have been influenced by Christianity." The fact that the first class is decreasing is concretely witnessed by the difficulties that match-makers report now-a-days in securing brides for soldiers; many young women are refusing to marry military men. Another fact that witnesses to the wane of militarism in Japan is the recent order to shrines having cannon or other trophies of war, hitherto kept in conspicuous positions as aids to patriotism, to find less prominent places for them.

The growth of the third group is attested by the organization of the Woman's Peace Association of Japan in 1921. Its aim is to educate women with regard to the issues of internationalism and world peace, and to coöperate with other organizations of similar aims. Its patroness is Princess Chiyoko Konoe, and one of

MADAME NOBU JO AND THE HOME OF THE KOBE WOMAN'S WELFARE ASSOCIATION

its leaders is Mrs. Hideko Inouye, who went as its delegate to Washington in 1921. Mrs. Inouye is a graduate of the Japan Woman's University, and after studying at Teachers College in Columbia University and at Chicago University, is now the head of the Household Science Department of her alma mater. I asked one of her fellow-alumnae if Mrs. Inouye was a Christian. "No, but she's splendid just the same," was the prompt response. There are many in Japan within the penumbra of the Church doing good works in the spirit of the Master who said of one such, "He that is not against us is for us."

Two Prime Causes: Temperance and Purity

The two causes for which Mrs. Yajima has lived, temperance and purity, are growing in prominence and power. Christian agitation was the beginning of the public education along these lines. Publications, conventions, addresses, personal work, posters, all have been used to propagate the idea, and behind them have been the prayers and the faith of the workers who have been willing to face unpopularity and ridicule for principle. The W. C. T. U. of Japan has now 112 branches and 5570 members, besides its organized groups for girls and children. It has not been alone on the field, for a similar Christian organization of men has also worked for temperance. The passage of Japan's first prohibition bill in 1922 was a monument to the patient efforts of Mr. Sho Nemoto, one of Japan's Christian leaders, who introduced the bill to parliament twenty-five years ago, and kept annually at it and its educa-

tional background until success came. The bill is for prohibition for minors, and makes the use of intoxicating liquors by persons under twenty (except at marriage and certain other ceremonies that have from ancient times required *saké*) an offense punishable by a fine from the responsible person. It is a happy thing that this movement has gone far beyond its Christian sources, and now with the backing of the National Temperance League (whose members are of all creeds and castes), and of government specialists in social work, it has gained a momentum to which researches in efficiency, criminology, heredity, and the example of America have added zest.

The work for temperance is inevitably bound up with the fight against the social evil. To quote from an editorial in the Japan Evangelist, "in Japan perhaps more than in other lands, the drink evil is connected with fallen womanhood in such a manner as to greatly magnify the difficulties of its eradication. According to Mr. Makino of the Home Department, 260,000 women —prostitutes, *geisha,* and waitresses of shady reputations—are engaged in the business of enticing men to drink."

The Geisha

The *geisha*—that much-discussed type of Japanese woman (pronounced "gay-sha") is the professional entertainer of Japan. She is selected for her profession while still a young girl, and chosen for her promise of grace or beauty and mental alertness. She generally receives a strict training in dancing, singing, and

playing the *samisen,* and is expected to develop powers of conversation and repartee with men. She is hired for a pastime by travelers at hotels, and by givers of dinner-parties for the entertainment of guests. Her training makes her forward with men and leads her to familiarities of manner with them that are absolutely repugnant to the true Japanese woman. Drink flows freely at her functions, and her songs and dances are often such as to appeal to the baser passions. Temptations are so great and so universal that, although immorality is not necessarily or technically a part of the *geisha* profession, it is practically involved in it. There are fifty-nine thousand *geisha* in Japan today. Occasionally a man falls in love with a *geisha,* buys her off from her contract with her manager, and sets her up in his home or in a secondary establishment. But she is seldom accepted by society.

The popularity of the *geisha* among Japanese men is partly due to a legitimate craving for feminine society. As customs in Japan have not generally provided opportunities for a healthy, recreative, mixed social life, for many a man whose home offered no special attractiveness his only opportunity to meet women socially was through *geisha.* One constructive way to meet the *geisha* problem is recognized to be that of creating homes that furnish intellectual companionship and recreative charms. The educated wife, and all the home adjuncts of civilization—rational diet, well-ordered house-keeping, the piano or organ or victrola, the day's books and magazines—and with and above all these,

the Christian spirit that penetrates and beautifies, and makes the home live for more than itself—the modern *geisha* will be driven to the wall as these multiply. "I want my home to be like yours," said a prospective bride, not yet a Christian, to the missionary mother in whose home she had taken music lessons.

Licensed Prostitution

The stratum below the *geisha* is that of the *shogi* or licensed prostitute. To quote from a Japanese report prepared for a National Christian Conference held in Tokyo in 1922: "There are a total number of 9,837 houses of prostitution in Japan, with inmates totalling 47,268. The annual visits made to these dens of sin run up to the appalling number of 24,106,163. Annually 46,115,782 yen is spent on this form of vice. If to this be added tips, drinks, and other expenditures the total will certainly run up to 1,200,000,000 yen annually."

The system of licensed prostitution is a modern thing in Japan, patterned after that in Europe. But in Japan the debt system under which the girl is held is little short of slavery. Says Dr. H. W. Myers,* "The recruiting agent finds a family in straitened circumstances with a promising daughter and offers to train the daughter as a *geisha,* or to hire her as a waitress in a hotel or restaurant, advancing to the family anywhere from a hundred to twelve hundred yen, to be repaid from the salary of the girl in monthly payments. The consent of the girl may be won by a sight of the

*In an article, "The Gospel in its Application to Social and Industrial Conditions in Japan Today," Japan Evangelist, Oct. 1920. Wherever possible, readers should secure this article entire.

beautiful clothes she will wear and an account of the luxurious life she will lead. Often they are ignorant country folks who do not dream of the life to which they are selling their daughter. In many cases as much as half of the money goes to buy the clothes and pay the traveling expenses of the girl herself." Dr. Myers tells of Colonel Yamamuro's investigation of seventy girls in Tokyo, that showed that, at the rate at which they had been able to repay their debts in the first two and two-thirds years, it would take each girl on an average 188 years, 10 months, and 6 days to become free.

Campaign of Enlightenment

Christians have been working against the system for many years. Both personally and in organizations, they have made efforts to change legislation for the benefit of the whole, and to aid individual women to freedom. To quote further from Dr. Myers' summary, "Today we see a steady campaign of enlightenment going on all over the country under the leadership of Christians for the entire abolition of the system. Great mass meetings have been held in Tokyo, Osaka, and Kobe, and many other places, and the public is being taught the real nature of the viper it has been cherishing. The whole system would fall to the ground if it were made illegal to hold a woman for debt. . . . As matters now stand, the police do not ordinarily chase after run-away girls and bring them back, but the keeper can demand either the girl or his money back

from the parents and can prosecute them for fraud if neither is forthcoming.

Chastity has always been an emphasized and expected virtue of Japanese women. Of those who lack it, many are the victims of circumstance, or of the mistaken idea that obedience to parents and the reinstatement of family fortunes justify the sacrifice of virtue. It is to be greatly regretted that so often the Japanese women in foreign port cities should be of this type, and that thus among other nations a false impression is spread as to what the true Japanese woman is.* Mrs. William Merrell Vories, who as Miss Hitotsuyanagi studied at Bryn Mawr and Yale during part of her nine years in America, bemoans in "The Christian Movement in Japan" for 1922 the fact that the real women of Japan are the least known. "The women of Japan the other world knows," she says, "are the *geisha* girls who are on exhibition for business and tourist circles, who sell their smiles and morals for big sums of money. The books written on Japan contain many pages on these women. . . . Many times in America I was met with such an attitude on the part of American men as would be shameful to tell. It was because their ideas about Japanese women were formed by these books and by the tales of tourists who acquainted themselves with *geisha*."

*There are said to be twenty thousand Japanese women in immoral business abroad. One of the objectives of W. C. T. U. effort is to secure government prohibition of the export of women for such purposes.

A Harrowing Story

Mrs. Tetsuko Komaki, the Salvation Army captain in charge of the Army's Home of Hope in Osaka, says that of the fifty-six *geisha* and *shogi* that have come to the Home within three years, all had been either forced or deceived into that life and had left it of their own will. Mrs. Komaki tells of one girl who had entered a house of prostitution because her sister was there; after a time, however, illness sent her to a hospital where she was tended by a Christian nurse; this nurse urged her to change her life and led her to decide to be a Christian. The girl returned to her adopted parents and announced her change of purpose. "You can't leave that house," said the foster-father, "because your debts aren't paid."' The girl cut off her hair to prevent her being sent back. "No matter," said the man, "You can put on a wig and go back just the same," and so she cut off a finger of her right hand. "Then you can be a cook," said he, and set her to heavy household labor. After six months, however, the dread of being sent back again drove her to the Salvation Army Home. For a while she lived and worked there, witnessing to her faith. Now she is in her own home, happily married; she has a new step-father, and has led all her family to be Christians with her; her home is a shining light to her vicinity.

Honor to W. C. T. U. and Salvation Army

The W. C. T. U. and the Salvation Army are the organizations that have done the most rescue work for women. The W. C. T. U. has a Florence Crittenden

Home in Tokyo; the Salvation Army has four rescue homes in different places. Captain Komaki, already referred to as in charge of the Osaka one, was led to Christianity after a disastrous marriage had left her with the responsibility of a little daughter. After conversion, she applied to the Salvation Army for a life appointment for social service. She has the faith and ready wit, for instance, to pray a burglar out of the house where she and another woman were sleeping unprotected. She saw him through the doorway scratching a match on the stairs, and began to sing a hymn and pray so loudly about him that the burglar, unused to such spiritual onslaught, retreated as silently as he had come. Captain Komaki's faith can meet and overcome also less tangible and more insidious foes.

Next to Mrs. Yajima, the greatest woman in the anti-vice movement is Miss Utako Hayashi. She has led to a large degree of success three campaigns against prostitution in Osaka. Miss Hayashi became a Christian while teaching in the Rikkyo Girls' School (American Episcopal) in Tokyo and giving lessons in Japanese to one of the missionaries. A sermon on the fact that all mankind are brothers was the decisive one for her. Another talk with profound influence on her life was a Christmas talk by a Christian philanthropist that led her to decide on a life of self-sacrifice. She lived this out in her next work, for she took over from the dying philanthropist the orphanage he had founded, and through years of struggle and answered prayer built up the Hakuaisha in Osaka. She started the Osa-

ka Branch of the W. C. T. U. in 1899, led the women in relief work for soldiers, made a trip to America on behalf of the Hakuaisha, and there studied charitable institutions. Impressed with the need of protection for women, she founded on her return the W. C. T. U. Woman's Home in Osaka, where many a woman has found home-comfort in time of loneliness or need.

Miss Hayashi, an Intrepid Leader

When some houses of prostitution in Osaka had been burned down in a large conflagration, and the question of rebuilding arose, it was Miss Hayashi that led the woman's campaign of opposition. Petitions, processions, mass meetings, publicity, prayer—every available means was used for rousing and educating public opinion. Powerful newspapers and the efforts of leading citizens back of the united Christian forces of this, the second largest city in Japan, with its population of a million and a half, made the so-called "Tobita campaign" known throughout the nation, and did for public opinion a service greater than can be measured by the only partial success of the campaign. Miss Hayashi and her adjutants had hoped to prevent entirely the rebuilding of the licensed quarters; the quarters were rebuilt, but this time outside the city. When the National W. C. T. U. next held its annual meeting in Osaka, a party of delegates headed by Miss Hayashi wended its way to a height outside the city overlooking the new quarters springing up in iniquitous splendor, and there held with tears of faith a memorable prayer-

meeting for the ultimate victory of purity in the land. In the progress of the cause it is worth noting that the Sixth National Social Workers' Convention, in 1921, with over fifteen hundred delegates, many of whom were not Christians, sent a resolution to the government asking for the abolition of the system of licensed prostitution.

At the time of this writing, Miss Hayashi is appointed delegate to the 1922 convention of the World's W. C. T. U. in Philadelphia and to that of the American one at Atlantic City; and plans to go on to Europe in 1923 to study social work and woman's movements. A government decoration in 1920 showed that this prophet is not without honor even in her own country.

Mrs. Jo and Her Famous Anti-Suicide Signboard at Suma

Another splendid woman fighter is Mrs. Nobu Jo. She can stand at the door in the face of a threatening man with a knife to whose wife she has given protection inside, and say to him, "You may have your wife back just as soon as you become a decent man and deserve her." (In this particular case he came back afterward in a changed spirit and thanked her.) She takes into her Welfare Home the stranded country girls, lost or betrayed or out of work; she welcomes the would-be suicides that the police bring her or who come of their own accord in response to her famous signboard at Suma, "Wait a minute!" for those bent on self-destruction there; she patiently teaches and trains them while waiting to find employment for them, or to straighten out a home tangle so

that they can return, or to bring about the change in their own hearts that alone would make it safe to send them out into the world again. Mrs. Jo as a girl was in the mission school at Matsuyama (Congregational), later became a Methodist Bible woman, then took charge of the Old Folks' Home, a Christian enterprise in Kobe. When she had worked that up to a fair support, she launched her desire of years in this preventive work for women and girls. Single-handed she has in the last six years built up the Kobe Woman's Welfare Association, secured land and put up buildings for the accommodation of twenty women and for holding neighborhood women's meetings, dealt with over seven hundred suicide cases, and taken into the home 508 women for longer or shorter times. She is a saviour of others because she knows a divine Saviour and works in His power.

Another preventative work, in a small prefectural city and less dramatic, while more intensive, is that of Miss Anne Dowd's Jogakkai in Kochi. For twenty years or so she has been taking into a home dormitory poor girls in danger from their surroundings. They agree to stay four or five years and work their way, learning hand work and some school-subjects and receiving an effective Christian training. Of the hundred who have gone out from this home all have been Christians, a number have married Christian workers, and many have established Christian homes.

Missionaries Fight Leprosy

The Christian fight against disease has centered on

leprosy and tuberculosis. "It was by foreign missionaries that all the private asylums and hospitals for lepers were first founded in Japan, and it was through their agitation that both the public and the government have adopted definite arrangements for sheltering and segregating this unhappy class of fellow-mortals." (Japan Year-Book). The government has established five large leper hospitals, but even with these only 5 per cent of Japan's 24,000 lepers can be accommodated. How many of these lepers are women is not stated, but the distinctive work in this line by a woman is that of Miss Harriet Riddell, founder and head of the Hospital of the Resurrection of Hope in Kumamoto. Miss Riddell is an English lady of good birth, who at first in a mission and then independently of it has met the need that made its appeal to her. Her life and her effort and even her property have gone into the task of bringing hope once more into dying hearts, and this she has done through the gospel of Christ's cleansing love and His gift of eternal life. She has received help in this undertaking from England and America and Japan. Her work is much appreciated in Japan, where the decoration conferred upon her in 1906 has been the government's seal of approval upon it.

Tuberculosis is the same scourge in Japan that it is in other lands. Provision for present sufferers is going hand in hand with education to prevent future spread of the disease.* Constructive health education

*The law provides for a sanitorium for consumptives in every city of over 350,000, with subsidy from the national treasury.

is an open field for the Christian woman, and one which will be welcomed wherever it is tactfully and consistetly carried on. A health crusade, based on that conducted in American schools, is being tried out by Rev. C. B. Olds in Okayama among Sunday School children. It is hoped that it will succeed and spread.

3. *Reconstructing and Awakening*

It is no small part of the Christian message that emphasizes the body as the temple of the Holy Spirit and dignifies every means for rendering that body more efficient for whatever service God may command. It is the same principle of Christian efficiency—or Christian economy—that claims for the unfortunate or neglected classes the right of developing their potentialities; that helps to bring in that day of the Kingdom when the eyes of the blind shall be opened and the tongue of the dumb sing. Although in the modern reconstruction of the nation it has not been possible for the government or the public to meet the needs of all classes, a beginning has been made in education for the blind and for deaf-mutes, in provision for orphans, in homes for the feeble-minded and asylums for the insane. In the case of Christian institutions of one or another of these kinds, it is noteworthy that they were generally established not by missions, but by Japanese who had caught the spirit of Christ,—a fact that well illustrates the working of the leaven. One educated young woman refused a position in business that offered her one hundred yen a month in Tokyo, to take a salary of

thirty in a Christian orphanage in a prefectural city, —for the spirit of Christ had given her a new perspective.

First Slum Settlement

City slums, if not entirely a modern thing in Japan, have been greatly increased by modern developments in industry and society. (For a description of slum conditions, see Dr. Myers' article already referred to.) The need for reconstruction in these places is being faced by the government and by organizations for social improvement, as well as by the Christian forces. The honor of having started the first Christian slum settlement belongs to Miss Alice P. Adams (American Board) in Okayama. In an intensely poor part of the city where vice and crime and disease were flourishing, she commenced in 1891 by giving out picture papers to the children, who responded by throwing stones. Consistent attempts of friendliness, however, and an attractive Christmas celebration soon converted the stone-throwers into applicants for a Sunday school. From this beginning grew the now well-known Hakuai-kai,—the settlement, with its day nursery, its primary school to which unregistered children may go, its sewing school for older girls, and its dispensary. This medical feature has been supported not by mission funds, but by private contributions and government grants. To this city physicians, even non-Christians, have given free service. One of the first results of the medical work was the rescue of a blind boy who was sent to the Christian Blind School in Kobe and has be-

come a successful and self-respecting masseur. The evangelistic work is the heart of the settlement; the evangelist teaches and preaches, with all the usual forms of meetings, Sunday school, and individual work. There have been over fifty baptisms.

The Beneficent Hakuaikai

The uplift of the neighborhood through the Hakuaikai, and its reaction on the city have been marked; its further influence as an example of Christianity in social application has been extensive; but its most far-flung result is probably in the rescued boy who went through middle school and the Doshisha Theological Seminary, worked in a pastorate in Hachiman, and then responded to the call of the opening work in the South Seas, and has been for over two years preaching Christ in Japan's new sphere of influence in the Marshall Islands. His earnest wife, a graduate of the Woman's Evangelistic School, and even their eager, little children feeling their responsibility to their country and to Christ, are sharing devotedly in the work. The success of the Hakuaikai has been an encouragement to all later workers in slums; and this form of Christian work is steadily on the increase.

With this increase, crime will gradually decrease, but at present there is need of much constructive work for ex-convicts, both men and women. Some six hundred homes for such exist throughout the country, most of them Buddhist, and all under the control of a central organization started by the government. One of the best institutions, and one regarded as a model,

is that of Mr. T. Hara, himself a Christian ex-convict, who has been working for this class for forty years. The house his institution now occupies was built by his reformed ex-convicts with money given by Marquis Okuma. He takes both men and women, although he has ten times as many men as women in the total seven thousand that have passed under his care.* His is a work of Christian love, backed by faith in human nature reconstructed by Jesus Christ. The Salvation Army is also conducting prison gate work for both men and women.

For those in prison, some special work has been done by Miss A. B. West and Miss Caroline Macdonald of Tokyo. The latter has enriched Christian literature by translating into English the autobiographical account of one of the men to whom these Christian messengers brought the peace of Christ's forgiveness.†

"New Citizens"

The class probably least touched by Christianity is that of the *shin heimin,* or "new citizens," the former outcast class reinstated in modern times. They have not yet been assimilated into the general population, and the nearly one million of them live in over five thousand special villages, many of which are overpopulated and rank with disease and crime. The government is using night schools, industrial education, public bath-houses, etc., for their uplift. Their problem is

*See his article on "Prison Gate Work" in "The Christian Movement in Japan" for 1922, with its story of one hardened woman completely made over.

†"A Gentleman in Prison," published by Doran, N. Y. Dr. John Kelman in his foreword calls it "one of the world's great stories."

but a part of the general problem of the slums. A beginning of Christian work among them has been made in three or four places, but no missionary has yet gone to live and work among them. Their thousands of women and children are waiting for friendly hands and hearts of Christian women bringing the leaven.

A Problem: the Japanese Factory Girl

Then there is the great group of factory hands,—Japan's industrial girls and women, a new class created in this twentieth century of economic evolution. In Japan there are more female than male employes in the factories—a million and a quarter of them, the textile industries far outweighing all the rest in the number of hands. There are a few factories—very few out of the twenty-three thousand of them—that have light, airy dormitories, moderate hours of work, and opportunity for recreation and study outside of hours. That there are even a few is a matter of encouragement, as is the fact that more and more employers are coming to see the necessity for making better provision for their employes. The average working day in factories throughout the empire is eleven hours, though in busy seasons it may run to sixteen or seventeen in some women's work. Dormitories are crowded and used day and night by unceasing shifts of girls whose unaired bedding, used in common, becomes a ready carrier of disease. Tuberculosis attacks as many as 26.6 per cent of the operatives in cotton factories. Others fall victim to venereal disease, or escape from the op-

pression of the factory into prostitution houses. Thousands fall thus by the wayside every year, representing a frightful loss, physical and spiritual, in the young womanhood of the nation.

Christian women are trying to meet this situation in two ways: by individual work and by organization. The individual work is that where the missionary or Christian worker secures an opening for meetings inside the factory or for friendly center outside where girls may be attracted and thus be helped to those thoughts of higher things, those aspirations and ideals that alone can prevent a girl from atrophy or worse under the deadening routine of her calling and its seducing surroundings. A missionary had trained a group of factory girls in a little floral and musical play containing an allegory of the things worth while in life. One of the head men of the factory went to see the play given. He sat beside the missionary, and at a certain point said to her, "Those are not our girls—we haven't any that can do that sort of thing." But there they were, revealing unsuspected capabilities under the touch of a Christian leader.

The pioneer of missionary work in Osaka, that greatest of Japan's industrial cities, was Miss J. M. Holland of the English Church. By sheer good, Christian, British perseverance, she won the way for her Christian message, her tracts and pictures, against conservatism and managerial opposition until she had reached hundreds of girls in several different factories.

Christlike Labors

In the Tokyo district extensive factory work is being conducted by Miss Susan M. Bauernfeind of the Evangelical Association and the Biblewomen working with her. Of these she writes: "To enter the dormitory, to live with the girls as one of them, write letters for them, read or teach the Bible to them, spend hour after hour with some soul in great distress, can only be done when the love of Christ is the controlling factor in one's life. This work was made possible by the favorable attitude of those in authority in the factory. Sometimes even Christian matrons have been asked for by factory managers. Again in others no Christian meetings are allowed and all Christian contacts are frowned upon, in the fear that the girls will be made discontented with their surroundings.

An example of work in a factory neighborhood is the hostel Aiseikan, "Home of Love and Purity," conducted by Miss Annie W. Allen, (Canadian Methodist) in a section of Tokyo where factory girls, conductor girls, office girls, prostitute girls, and canal women pass one another by the hundreds every day in the pursuit of business or pleasure. The hostel accommodates twenty boarders whom it initiates into the joys of a Christian home life; and with victrola, lantern pictures, lending library, Bible singing and English classes, it makes a social center of uplift to all whom it may draw within its walls. Besides, the workers go out to fifteen meetings a month in factories to which they have been granted entrance.

"Home of Love and Purity"

Though started only in 1916, the hostel is old enough to show concrete results. "We have had the joy," said Miss Alien, "of seeing several (girls) who have helped to found true Christian homes, and one of our hostel girls, after many years in the factory, took a nurse's training and is now helping in the work in the slums." She adds: "Young Japan is waking to the fact that it has a duty to its neglected classes. Universities have established social service courses; young men and women are investigating conditions and are organizing various forms of relief. It remains with the Christian forces here and in so-called Christian lands to determine whether there shall be given adequate and concrete examples of the only true and lasting social service, which is Christian service for society. Our challenge rings clear—the appalling need of those around us here and in a thousand similar places, the responsibility laid on us by the eagerness of some and the indifference of others. Where the desire for a better life already exists, it is ours to help to meet it; where it does not exist, it is ours to help inspire it."

Japanese Women Now Awake

This is the essential individual way to help. One organized way in which Christian women are trying to help the whole class is in a group that has named itself "The Awakened Woman's Society." It started in 1921 under the leadership of Mrs. Tomie Komiyama, the woman's worker in Mr. Kagawa's slum settlement, Mrs. Kagawa, Miss Yasu Oda (of Oberlin Theologi-

cal Seminary), and other active Christian women. Mrs. Kagawa was herself as a young girl a worker in a bookbinding establishment, and has a keen understanding of and sympathy for girl workers. The Declaration of the Awakened Women says among other things: "A large part of the industry of Japan is carried on by women. Women laborers working underground—a thing seldom seen in other countries—number over one hundred thousand. Moreover, the number of licensed prostitutes is the largest in the world. The education of women shows little progress, the number of divorces is great, the infant death rate increases. One almost feels as if the Japanese women were shut out from the blessings of civilization. We need to awaken to all these things."

The program of the organization has five points: to work together with men for the betterment of society; to raise the standard of women and to work for women suffrage; to improve the working conditions of women laborers; to release women enslaved in such occupations as prostitution; and to protect the rights of motherhood and childhood. This Awakened Woman's Society, numbering now seven hundred women mostly in western and southern Japan, represents the social welfare ideals of a much larger circle of women. The "New Women" of Japan, as we have seen, have similar ideals along some lines. But to have the labor problems and legal status of women taken up by an organization *manned by Christian women* is an encouraging sign of the times. Though very modest in its

beginnings, it has a small monthly paper, it has helped mediate in a woman's strike, and has organized in one business concern a union that enabled the girl employes to better their situation at once. The Christian spirit of service behind these Awakened Women makes employers glad to appeal to them for help in settling labor troubles with their women employes. The vast field here opening before Christian women who are able to enter it is more than commensurate with the unrest and agitation that are today one sign of the upward struggle of Japan's women laborers.

The capacity for high devotion in Japanese Christian womanhood is illustrated by the following description given by Miss Bauernfeind of a native Biblewoman working with her in the Tokyo District:

"She is appealed to again and again by both men and women seeking peace of heart; and her own experience, her own unfaltering faith in the Word of God, is the power by which she is able to lead others. Through her patient efforts large numbers have been saved, and a still larger number are being instructed daily, and many a soul is kept from taking her life by her own hands because she has learned to take her troubles to the Great Burden-Bearer."

EPILOGUE—Helping the Leaven Spread

The woman with the leaven, then, is going forth into all phases of woman's life in Japan. There is no side of it—physical, social, economic, mental, spiritual—that has not been modified by the fact that Jesus Christ lived and died and rose again to establish the Kingdom of God on earth.

But that fact has not yet permeated her life. The little leaven has not yet leavened the whole lump.

What will help to hasten the leavening?

The housewife covers her dough to prevent a draft of cold air from chilling it. Let us with the love that covereth protect the leaven in Japan from chilling currents of racial prejudice, international friction and suspicion.

The housewife sets her bread near the oven to keep it warm. Let us, with the kindling power of prayer led by the Holy Spirit and the fuel of sacrificial lives burning bright for the Master, yours on that side of the ocean and ours on this, keep the leaven warm and vigorous. And God shall give the increase!

To Christian students everywhere, but most of all to those in oriental lands, comes the challenge of their non-Christian neighbors.

A student in one of the Japanese Christian colleges who was the only Christian in her family had the following experience during the World War:

"The clouds of war were threatening over in Tsingtao and day by day many young men of Japan were called away from their dear ones and were sent to the front. My brother, the eldest of us five, was called to the service of a transport auxiliary in the front. With his young adventurous spirit, the call was accepted with hearty welcome, but to his mother it was a hard experience of patriotism and motherly love conflicting within her. She tried, however, to keep calm and quiet. Several sympathetic friends of my mother's would tell her that such and such shrines were good and she would not hesitate to go to every one of them and pray for her son's safety. I could not help praying for my poor mother.

"There lived in our neighborhood a clog-maker who looked up to my mother with cordial feeling. A nice, straightforward man he was, and an earnest believer of Shinto. One evening he called at our house on 'an important business.'

He looked very much excited, and began to speak in a loud voice.

" 'I have been going to a shrine every day and praying that your brother may return safely from the battlefields, but I have not been quite satisfied with the answer to my prayers. I have just found out that you are a Christian, and, as long as one member of his family is a Christian, my god won't answer my prayers, and consequently your brother won't come back safely.'

"His eyes showed that he was so earnest in his faith. I answered after a few minutes of silent prayer.

" 'I thank you very much for your kindness, and I appreciate it. Yes, I am a Christian, and I am praying to my God who is the only God, almighty God and Father, and He knows best what to do for my brother and for us.'

"The words 'the only God' roused him the more and he shouted, 'You speak as if your god were the only god and my religion were false. You defile the gods of Japan. Christianity is a foreign religion, and how dare you believe in that, being a Japanese? It is disloyal to the nation and unfilial to your ancestors. I have been making vain efforts because of your Christian faith. Are you willing to let your brother die on the field and grieve your mother to death? Now give up your god, or you are killing your brother . . . ' He kept on talking and talking in such an excited manner.

"Never had I felt so distinctly the presence of God within me, thinking with me and talking with me all the time of my interview with the man. I quite forgot myself, a silent, reserved girl I was, and I spoke on. 'You say Christianity is a foreign religion, but you are mistaken if you think so; the God of my religion does not reign just in foreign lands, but He made heaven and earth, and everything was made by Him. He is the Father of all nations—indeed, everybody has the same privilege of being His beloved child. As to my brother, he is quite willing to give up his life for the country,

if necessary, although we desire nothing more than that he should come back alive, but we can never be sure about it. God knows everything and I trust in Him. Let us hope for the best. I am praying that he may live an eternal life if his body may come to ruin. I will pray that you may come to the knowledge of this true God and unite with me in praying to Him.'

" 'O God, give me more faith that I may lead many wandering souls to the knowledge of Thee.' This was my prayer when I went to bed that night."

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